

The Baptist Record

THY KINGDOM COME

OLD SERIES
VOLUME XLVII

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NEW SERIES
VOLUME XXVII. No. 1

Pastor S. L. Morris accepts the call to Scooba and goes from Ackerman February 1.

A sailless, steamless method has been devised for propelling ships at sea, and the first one so operated is due in England February fifth from Dantzig.

South Carolina Methodists through their bishop have discontinued one of their preachers from the ministry, because of his denial of the virgin birth of Jesus.

We are grateful for an appreciative and commendatory letter to the Record from Brother F. M. Riley in far away Oregon, at Pendleton, a "former Calhoun County lad."

The Arkansas legislature has before it a bill repealing the action taken previously to approve the Child Labor Amendment to the United States Constitution.

The First Church, Corinth, has adopted a budget for 1925 of \$7,000.00 for local expenses and \$6,000.00 for general denominational work. Last year 70 were added to the church membership, 20 of them by baptism.

Brother T. J. Miley, one of the noblest spirits among our Mississippi preachers, went to his reward January 15. He had been in poor health for several years. He was pastor in the past years of the churches at Newton, Bay Springs and others in that part of the state. He leaves a widow and two sons and two daughters to honor his name.

Dr. B. M. Walker, for several years Vice-President of the A. and M. College of Mississippi, was elected president at a meeting of the trustees of that institution in Jackson last Thursday. He is spoken of by those who know him as in every way a suitable man for this responsible position, head of the most largely attended college in Mississippi. He is a deacon in the Starkville Baptist Church.

It now appears that the first suggestion made looking to the restoration of General R. E. Lee's home at Arlington was made by Congressman B. G. Lowrey. A resolution recently passed the House of Representatives, introduced by a Congressman from Michigan, authorizing the Secretary of War to restore its furniture and equipment as nearly as possible to the condition of the home as occupied by General Lee before the Civil War.

A good many of the churches on the budget for January have not yet sent in their quarterly payment. We feel sure that this is just an oversight on the part of the Treasurer. In order that we may have all the churches transferred to the paid up files just as early in the month as possible, we will appreciate your help and co-operation, and better still your church will not miss an issue of the paper. If you are late with your payment and the church list has been removed from the mailing list, we cannot supply the missing issue in many instances.

Rev. S. V. Gullett has resigned at Potts Camp and accepted a call to Mantee. He continues his residence at Blue Mountain.

Gipsy Smith, Jr., begins a meeting in Vicksburg February 1 in a tabernacle constructed for that purpose.

Pastor J. D. Ray will have Dr. W. W. Hamilton of New Orleans with him in a revival meeting at Starkville beginning February 1.

It is wonderful how much some of the brethren can say and how little they tell in reporting that interesting meeting in Nashville.

Mr. Green, the successor to Samuel Gompers as President of the American Federation of Labor, is said to be a Baptist and an ardent prohibitionist.

Dr. D. C. Hull's resignation as President of the Mississippi Agricultural College is reported. The reason given is the reduced appropriation for the college by the last legislature and the fact that he can make more elsewhere.

Recently The Record reported the resignation of Pastor J. T. Upton at Arcola. We are now informed that the church refused to accept his resignation, and with Bourbon Church increased his salary \$600.00 and gave him a new car. So he now gives three Sundays to Arcola.

Brother E. H. Garrott, who went from Waynesboro to Mobile, has accepted a call to Newton, Alabama, the location of Newton Institute, a Baptist Junior College, of which W. J. McLangham, a Mississippian, is president. Rev. W. E. Coles succeeds Pastor Garrott at North Side Church, Mobile.

Mrs. Addie Saunders of Marks, Miss., sends in her renewal and states that she has been taking The Record for over 30 years and it was a visitor to her home before she married. We are glad to have her renewal and hope that The Record will be a weekly visitor for many years yet to her home.

Two preachers recently met on the train. One said to the other, "How is your church at S—getting on?" "Aw! dead! dead!" was the reply. This pastor with the dead church a little later on in the conversation confided to his friend that he is writing a book to prove that our mission work is uninscriptural. See? The reason a church is dead is generally that the preacher died first.

The following figures are given out from headquarters at Nashville as to receipts for the 75 Million Campaign in the five years recently ended:

Alabama, \$2,717,466.62; Arkansas, \$2,319,672.62; District of Columbia, \$273,747.96; Florida, \$1,009,416.89; Georgia, \$5,232,523.24; Illinois, \$677,575.81; Kentucky, \$6,414,159.87; Louisiana, \$1,681,438.52; Maryland, \$729,440.82; Mississippi, \$3,076,035.90; Missouri, \$2,438,561.24; New Mexico, \$708,124.80; North Carolina, \$5,171,049.83; Oklahoma, \$1,461,829.88; South Carolina, \$4,752,390.22; Tennessee, \$3,963,011.13; Texas, \$8,720,161.50; Virginia, \$6,727,778.80; Home Board specials, \$15,340.00; Foreign Board specials, \$86,103.00; total contributed by foreign churches directly to Campaign, \$350,000.00; grand total, \$58,575,819.60.

Pastor H. Boyce Taylor announces the program of a Bible Institute to be held in his church February 8-13. The speakers are all good, including Brother J. A. Rogers of Amory, Miss.

It is reported that Dr. B. C. Henning is retiring from the department of Foreigners, Indians and Negroes of the Home Mission Board. He has proven a popular speaker at all our Conventions.

The following is quoted in an exchange from William D. Guthrie, a Roman Catholic layman writing in *The Commonwealth*, a Roman Catholic Review: "The Catholics never forget that they owe the blessing of the religious liberty which they now enjoy and which the national Constitution guarantees to a generation that was overwhelmingly Protestant."

On Tuesday of last week Mr. McCormick and Miss Mary Reeks were married at McComb. He has been for several years a missionary in Africa, though still a young man, and has been for a while on a furlough in this country. The bride is a graduate of the Scarritt Training School and also of the Johns Hopkins School of Nurses. We rejoice that Southern Baptists will have these fine young people to represent them on the mission field in Nigeria, and that Mississippi makes this good contribution to the working force of missionaries. Brother McCormick was recently ordained at Cleveland, as reported by Dr. Gunter in the Record a few weeks ago.

Missionary F. M. Edwards died in Sao Paulo, Brazil, December 11, 1924, after seventeen years of service as a foreign missionary. He was one of the vice-presidents of the Baptist World Alliance. He was born in Mississippi, lived in boyhood in Corinth, went to Texas, graduated at Baylor University, spent a year at the Louisville Seminary. He soon proved a real leader in Brazilian missions, building churches and church houses, and holding evangelistic meetings in every part of the state. He was married to Miss Heen Frances Eustis of New York, who was also a missionary in Brazil. The last sermon he preached was on Heaven and said to be one of the best ever preached in the church. He was stricken with paralysis while ministering in the church. His funeral drew people from many neighboring cities.

There may be such a thing as Christianizing the radio. Recently in company with a New Orleans pastor we heard some young men thanking him for a sermon they heard him preach the Sunday before. They didn't know him, nor he them, but at a filling station on Sunday they listened in and heard the sermon. We passed another man on the street who greeted the preacher pleasantly, and thanked him for the songs which were the only things that soothed the mind of his distracted wife. She heard them over the radio. Another man, a police captain, wrote him and told him that his sermon of the previous Sunday heard over the radio was the first sermon he had heard in seventeen years, and it had "gone to his heart". Pastor L. T. Hastings is a hard working, self-sacrificing, soul-loving man, who does good in all the ways that he sees open to him. And the Lord is greatly blessing him.

**ORGANIZED CLASS LEADERS OF
SOUTH GATHER IN SHREVEPORT
FOR FOURTH ANNUAL SESSION**

By James W. Merritt

Organized class leaders representing nineteen different states gathered in Shreveport, La., January 13, 14, 15, 1925, for the fourth annual South-wide Baptist Organized Class Conference. From the opening hour of the Conference on Tuesday evening through the closing session on Thursday evening there ran a deep current of spiritual power and definite purpose that gripped the hearts and stirred the souls of the great crowds that day and night, packed the vast auditorium of the First Baptist Church.

The Opening Session

The Conference opened with a music period in charge of the Shreveport First Church orchestra led by W. F. Borum. This period of orchestral music was a feature at both morning and evening sessions each day throughout the Conference. Excellent music was featured throughout the entire Conference program. Prof. I. E. Reynolds of Fort Worth, Texas, led the congregational singing and Mrs. Reynolds presided at the piano. The Conference was also treated to the best of offerings of four excellent quartets, one from the Baptist Bible Institute, New Orleans; another from the Louisiana College, a third from Hope, Ark., and a fourth from the Southwestern Theological Seminary, Fort Worth, Texas.

In the Organized Class Conference applause was not frowned upon as in the Southern Baptist Convention and frequent appreciation of both speakers and musicians was registered in this manner.

The main sessions of the Conference were presided over by Dr. Ryland Knight and Dr. W. M. Wood, both of Nashville, Tenn., and both members of the Sunday School Board. The various afternoon group conferences were under the direction of Mrs. I. J. Van Ness of Nashville, Prof. E. O. Sellers of New Orleans; Mrs. Waldo Willis of Jacksonville; J. M. Barnette of Hickory, N. C.; and Mrs. A. L. Moore of Joplin, Mo. Dr. M. T. Andrews of Texarkana led a series of opening devotionals. Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport and host of the Conference led the opening prayer.

Tribute to Harry L. Strickland

In presenting Dr. I. J. Van Ness, Secretary of the Sunday School Board of the Southern Baptist Convention, Dr. Knight took occasion to pay a glowing tribute to this strong leader who has for twenty-five years served Southern Baptists through this Board. Dr. Knight reminded the audience that since the death of Harry L. Strickland, Secretary Van Ness has assumed the leadership of the Organized Class work, pending the appointment of Mr. Strickland's successor, and has given his personal attention to the details of the Conference.

Dr. Van Ness began his address with a tender tribute to the memory of Harry Strickland. He characterized the Conference, the program of which Mr. Strickland arranged a short time before his death, as a memorial to him. Dr. Van Ness declared that Mr. Strickland had that remarkable poise of a life securely anchored in Christ, that he possessed in a marvelous way the gift of Christian speech and that he possessed the great gift of making Sunday School work and Christian service attractive to men and women of the highest type. Dr. Van Ness reminded his hearers that the two dominant themes in the present Conference program were Mr. Strickland's ideas. These themes were "The Message of the Evangelistic Power of the Organized Class" and "The Organized Class Rural Campaign." The speaker told very feelingly of the last days of Mr. Strickland and of how he labored to the last to lead men to Christ. Up to the very end Mr. Strickland was planning for a great campaign for organized classes in rural churches, declared Dr. Van Ness as he appealed to all organized classes to help in this movement to acquaint the rural churches within their reach with the mean-

ing and power of the organized class movement. The Conference found its key-note in Personal Evangelism.

Appeals for Loyalty to Church

Dr. Van Ness closed his address with an earnest appeal for loyalty on the part of organized classes to their Sunday Schools and the churches of which they are a part. Said he, "Shame on any teacher or class who does not manifest this spirit of loyalty." Dr. Van Ness vividly portrayed the opportunities afforded organized classes for magnifying Christian fellowship and declared that the greatest glory of any class is in building greater and stronger churches. "The dominant thing in the Sunday School is the teaching of the Bible and there isn't anything like the power of the Bible to run an organized class," said Dr. Van Ness. At the close of this address, while the audience stood with bowed heads in silent tribute to the memory of Mr. Strickland, a prayer of thanksgiving for his life and work was offered.

Dr. Goodchild Speaks

The closing speaker on Tuesday evening was Dr. Frank M. Goodchild of New York, who spoke on "Culture and Service." He declared that these things, the attainment of knowledge and the turning of knowledge into life, are fundamental to the organized class and to the Christian life. Dr. Goodchild lifted his audience to great heights of inspiration by his masterly and deeply spiritual address on the challenge and nobility of Christian service.

Wednesday morning's program offered a wide variety of subjects, opening with an address by Prof. Sellers on "An Evangelistic Program for a Church", and closing with a fervent appeal by J. M. Barnette of North Carolina for Organized Classes in rural churches. Other speakers were Dr. Homer L. Grice, newly elected Secretary of the Sunday School Board's Daily Vacation Bible School Department, and Jacob Gartenhaus, Home Board Missionary to the Jews. Each speaker pressed home his appeal to organized classes and presented a real challenge for service.

The Rural Problem

One of the outstanding addresses of the Conference was the appeal of Mr. Barnette for rural church development. He declared that this development must come through the Sunday Schools; that new vision, teacher training, good leadership, proper organization, better equipment and organized classes must play a large part in this development. Mr. Barnette declared his faith in the people "out in the open places" to build great Sunday Schools and to catch step with progress in matters of church development. However, said he, "It is the responsibility of the organized classes of the towns and cities to go out with gospel teams and missionary teams to help the country churches and show them the way to better things in church life."

Group Conferences

Wednesday afternoon and Thursday afternoon the Conference turned aside to hold a series of four group conferences of a thoroughly practical nature. These group conferences were divided as follows: Men's section, Young Women's section, Married Women's section, and Rural Church section. Following these group meetings the visitors were treated to an automobile ride over the beautiful and growing city of Shreveport.

The evangelistic appeal was again pressed home to the Conference when A. M. Smith, Morgan Blake and Miss Lucile Abbey of Atlanta, members of the Flying Squadron of the Agoga Bible Class of the Tabernacle Baptist Sunday School of that city, spoke on Wednesday evening. These speakers made a profound impression as they told of the meetings held by the Squadron in 75 Georgia towns and cities and of the 1,500 souls led to Christ in these meetings. Mr. Blake is one of the best known newspaper men in the South.

An impressive feature of the session Wednesday evening was a beautiful Baptismal service conducted at the beginning by Dr. Dodd. Dr. C. E. Burts, General Director of the 1925 Program of Southern Baptists made an appeal for whole-

hearted support of the Benevolent and Missionary Program of the denomination.

Invitations Read

Invitations were presented for the next Conference from Orlando, Fla., Birmingham, Ala., Glen Cove Springs, Fla., and Memphis, Tenn. However, the matter of time and place of the next meeting will be decided and announced later by the Baptist Sunday School Board.

Stewardship and Soul-Winning were given large emphasis on Thursday morning's program. The first speaker was Judge U. V. Whipple of Cordele, Ga., a widely known layman and a strong exponent of the doctrine of stewardship. The next speaker was John W. Welch of Winona Lake, Ind., who told of successful organized class work in Berea, Ky.; Dr. T. Claggett Skinner told of the great Soul Winning Campaign in Columbia, S. C., led by Harry L. Strickland a few days before his death. Prof. Rolvix Harlan of Richmond, Va., concluded the Thursday morning program with a masterful address on the Gospel of Luke.

The Award of Banners

The Conference came to its closing night's session with attendance and spirit running high. Interest centered in the award of banners for the largest state delegation outside Louisiana, the largest total mileage by any one state delegation and the organized class in Louisiana having made the best record in 1924. Texas had the largest state delegation and so won the first banner. Texas likewise reported the largest total mileage by its combined representation, so was awarded the second banner. The efficiency banner was won by the Philathea Class of the First Baptist Church of Shreveport.

These banners were awarded by Joe B. Moseley, Sunday School and B. Y. P. U. Secretary for Louisiana.

Secretary Van Ness made a short talk in which he expressed appreciation to the city of Shreveport, the First Baptist Church of the city, its pastor, committees and all who contributed to the success of the program and the meeting. The closing address of the Conference was delivered by Dr. Frank M. Goodchild of New York. Dr. Goodchild again thrilled his hearers as he made a great spiritual appeal to the Organized Classes of the South.

The people of Shreveport displayed rare hospitality. The First Baptist Church of Shreveport, its great pastor, Dr. Dodd, its official staff and special committees went the second mile in their efforts to serve and make happy the visitors. The remarkable First Church building proved to be an ideal meeting place. Noble Van Ness of the Sunday School Board demonstrated unusual ability in handling the detail work of the Conference and every speaker made his or her contribution to the tremendous success of the fourth and greatest of the organized Class Conferences of the Southern Baptist Convention.

GROUNDS FOR REJOICING

By E. L. Wesson

First, that the spirit of prayer for a real spiritual revival is gripping the hearts of Baptists. A genuine revival would do more to restore sound orthodoxy and overthrow modernism than anything else that could come this side of the second coming of Christ.

Second, that Baptists are coming to the Bible basis of supporting the Lord's work. When all Baptists tithe there will be but little need for discipline. He who gives one tenth regularly will pray regularly, and he who prays regularly will find it a burden to live wrongly. When all tithe regularly, pray regularly, and live accordingly, there will come from God general prosperity, and great spirituality. It would not be right for God to bless spiritually those who rob Him financially.

Third, that our great Baptist leaders are coming more and more to see the need and feel the longing spirit of the country churches. We must teach and inspire the country churches, or see the truth supplanted by many hurtful errors.

BAPTIST HOSPITAL—MEMPHIS

At the annual meeting of the board of directors of the Baptist Memorial Hospital yesterday morning, in the hospital building, Dr. W. T. Lowrey was re-elected president. Other officers elected were: The Rev. Dr. A. U. Boone, vice-president; Rev. Ben Cox, secretary; Jack W. Gates, treasurer. The following were named to compose the 1925 executive committee: A. E. Jennings, chairman; Will Dockery, J. W. Gates, E. W. Porter, R. F. Carr, D. A. Ellis, J. W. McCall, J. F. Ramier, Lloyd T. Binford, and Geo. T. Webb.

Total admissions for the year were 11,599. Of this number 7,199 were from Tennessee, 1,994 from Mississippi, 1,349 from Arkansas and 1,057 from other states, showing an increase over last year of 854 patients.

Charity patients were proportioned as follows: Tennessee 914, Mississippi 278, Arkansas 245, and other states 142. These, together with the births and employees cared for, make a total of 2,338 charity patients, or an increase of 412 over last year.

Many improvements have been made during the year, including the refurnishing of the majority of the best rooms and installing telephones in each.

There has also been installed a signal system connected with the head nurse's office that has been quite an improvement.

The method of dish washing has been centralized, thereby eliminating considerable noise and confusion.

A special admitting office for the admission of patients has been installed and this has proven very satisfactory.

A special eye operating room has been equipped with the latest equipment for doing this type of work.

During the year the Shelby County Medical Society held monthly clinics in the hospital and invitations were sent to quite a number of out-of-town physicians, several of which attended these clinics regularly.

Total surgical operations, 6,905.

Total laboratory examinations, 18,398.

Total X-ray examinations, 3,054.

There were 174 pupils in the school January 1, 1924; 37 graduated, 72 entered, 54 left for various reasons, leaving 153 in school January 1, 1925.

Ten years ago this week the hospital board met under gloomy and discouraging conditions. The outlook was so discouraging that the trustees came near to pass a motion to close the hospital and let the building be sold for the bonds. Ten years ago 2,000 patients were treated. Last year 12,000. Ten years ago 35 girls were in the nurses' training school. Now there are 180. Ten years ago \$10,000.00 charity work was done. Last year's report shows charity work of approximately \$130,000.00.

DISTINCTIVE BAPTIST VIEW POINT
(Quoted by Dr. J. E. Dillard in Alabama Baptist)

Gambrell—"Baptists and Their Business", Sunday School Board, \$1.00. "The Lordship of Jesus is the Key Doctrine—This is the structural doctrine of the Scriptures—the supreme, undelegated authority of Jesus Christ is the true and unbending organizing principle of every Baptist Church. This principle stands as an impassable barrier between Baptists and other bodies. (pp. 54, 55, 73). Many other authors expressed the fundamental in similar words, for example, Truett, Conner, et alii.

Wilkinson—"The Baptist Principle". (A. B. P. S.) expresses it this way: "The true organizing principle of Baptist Churches may be stated in three words: Obedience to Christ, to obey and to teach to obey is the mission of Baptists." (p. 23).

McDaniel—"The People Called Baptists", Sunday School Board, \$1.00. Mr. McDaniel reduces the number of distinctive Baptist Doctrines to three, viz: The New Testament as the sole and

sufficient rule of faith and practice; individual responsibility; and a church a body of baptized believers, equal in rank and privilege, administering its own affairs under the headship of Jesus Christ. (p. 42).

Dr. W. D. Nowlin in his "Fundamentals of the Faith", Sunday School Board, \$1.25, sees "The Bible a revelation from God to man—the only and all-sufficient rule of faith and practice." (p. 7). Many other writers state it in similar words, (see McArthur: The Baptists, page 6).

Dr. E. Y. Mullins in "The Axioms of Religion", Judson Press, \$1.00, says "The sufficient statement of the historical significance of the Baptists is this: The competency of the soul in religion" (p. 53). Dr. Mullins once stated it as "The sufficiency of the soul Godward."

Dr. W. C. Bitting in a great address before the Missouri Baptist State Convention called it "The immediacy of the soul's relation to God." In the "Fraternal address of Southern Baptists" it is stated this way, "It is this direct relation of the soul to God in Christ which is the guiding principle for Baptists."

Dr. J. D. Kirthley in his "You and Your Church", Judson Press, \$1.25, says the great distinctive of the Baptists is this: "The right of each person equally with every other person in the world to deal directly with God, through Christ, and therefore to deal with other persons." (p. 57).

Dr. F. L. Anderson of the Newton Theological Institution in "Baptist Fundamentals", The Judson Press, \$1.25, says: "The fundamental contention of the Baptists is the spirituality of Christianity." (p. 17).

WHEN WILL YOU COME?

Missionary L. M. Bratcher, on furlough from Brazil at the General Association of Kentucky Baptists, told of a trip he made from his headquarters at Campos to a nearby town. On the journey he saw a man running across the fields, signaling him to stop. It was a splendid, strong man who presented himself, breathless, but, oh, so much in earnest.

"You are a missionary, aren't you?"

"Yes."

"I want you to go to my home. You may have a story I never heard. Come, tell it to me."

"But I am marked up to speak in the next town. I cannot come."

The man blocked the missionary's way.

"But you must come. I have never heard the story you tell. You cannot pass me by."

The missionary went. In the home he gave the old, old message of the cross and sang one of the hymns that tell the gospel story. Then he prepared to leave.

"Make me a promise before you go," said the man, "just one promise. Come next Sunday and tell me more of this Man, Jesus, who you say, died to save me."

"But I cannot. I must preach in Campos next Sunday."

"Then come the next Sunday."

"I preach in the city on that day also."

Hope was leaving the man's face, but he made one more plea.

"Then tell me, when will you come?"

The missionary shook his head sadly.

"I don't know," he said.

The months have passed and the cry is still unanswered. It voices the yearning not of one man in Brazil, but of millions there who have never heard that Jesus Christ died to give hope to the hopeless and life to a nation that sits in darkness.—Western Recorder.

Dr. and Mrs. J. H. Eager of Baltimore announce the marriage of their daughter, Elizabeth Gish, to Mr. Lingi Montefiori on New Year's Day. The home of these young people will be Hotel Fairmont, San Francisco, California.

THE EVOLUTION HYPOTHESIS
A Simple, Fair and Decisive Test

According to the evolutionists, all forms of life, man included, have their origin in, and are evolved from, a primordial germ, a single, simple particle of living protoplasm.

Scientists, committed to the evolution theory, are not agreed among themselves as to how this original bit of living protoplasm came into existence. Some say by spontaneous generation; others say by the creative act of God. The former are materialistic evolutionists; the latter theistic evolutionists. The only essential difference between the two concerns the origin of life. Given the original life germ and the evolutionist claims to account for all that has come after. He assumes as a "working basis" that all life—vegetable, animal and human—was potentially in that single, simple original germ. With this assumption he has worked out and announced conclusions purporting to justify his assumption.

The evolutionary hypothesis claims and accclaims the transmutation of species. This is the keystone in its arch of doctrine, the link between theory and fact, between speculation and science. If there be in fact no such thing as transmutation of species then the theory of evolution crumbles.

But up to this hour, in spite of all efforts that have been made and all claims that have been advanced, there is not on record a single instance of any member of any species changing into, and becoming a member of, another species. Until unmistakable evidence is furnished of such transmutation, the doctrine of evolution remains as unimproved and dangerous theory.

With the transmutation of species demonstrated as a fact, evolution takes an honorable place among the sciences; lacking such demonstration, it falls into disrepute and disuse.—Word and Way.

HELP NEEDED BADLY
A Story and a Good Moral

When a boy my mother sent me out for a turn of wood. The only stick cut was just a little larger than I wanted to carry and so I thought I would be smart and split the big stick. I drove in the wedge, then the glut, but I saw I would have to set the glut back to split the log open and so I put my fist in the crack to hold it open while I worked out the glut. What happened? Well, most anybody could tell except an editor or a preacher what would naturally happen. The crack closed up, of course, the axe was too far away to reach and I had nothing with which to drive the glut back!

What did I do? I squalled and hollered for help! I alarmed the whole neighborhood. My mother came deliberately out, placed the glut in what crack was left and with a few taps of the axe I was released and mother carried the wood to the house.

I needed help and needed it badly, to turn that stick of wood loose, and it came at the right time, from the right source, in just the right way.

Every moral is supposed to adorn some tale, and so here is the anecdote. It seems to me that some of the brethren have been using their fists carelessly and are stuck in a crack on the "women speaking" question, and don't know just how to get out. It seems they have lost the wedge, glut, axe, timber and all, and need help and need it bad!

Brethren, do just like I did, hollow and some Sister Pheba will come quietly to your assistance and help you turn the subject loose. It seems the more you discuss the subject and drive your wedges, the smaller grows the crack.

Like the boy that ate the barrel of sugar, you have gotten down to where it is not sweet. Supposing you let the sisters talk awhile and maybe they will soon want somebody to help them turn loose.

—G. W. Riley, Liberty.

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RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
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Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

BIBLE INSTITUTE TRANSFERRED

Without sounding of trumpets or beating of tambourines the Baptist Bible Institute of New Orleans was on the twentieth of January transferred to the ownership and perpetual control of the Southern Baptist Convention. This is the consummation of a plan that has been forming for more than a year. There has been a desire on the part of Southern Baptists that the institutions to which they contribute and which do their work shall belong to them in such way as to come directly under their management, and be so secured as that they can never be alienated from their possession. To secure this object a committee of the Southern Baptist Convention has been reappointed from year to year for several years and has been making reports of progress from time to time. This was to clearly define the relationship of the Convention to all its boards and institutions.

Those in control of the Baptist Bible Institute in New Orleans have been sympathetic with this idea all the while, and have sought to see the purpose fulfilled in their relationship to the Convention. Seven years ago the Institute was brought into being after conferences of representative Baptists in the New Orleans territory who had called into counsel the secretaries of the Home Board in Atlanta and the Sunday School Board in Nashville. The secretaries of these boards, Drs. B. D. Gray and I. J. Van Ness were of invaluable assistance and their boards gave encouragement and aid to the new project.

According to the first plans of operation, Louisiana and the states adjacent along with the two boards mentioned, furnished the directors to the Institute. But the territory was subsequently enlarged until every state in the Southern Baptist Convention, through its state convention, elected directors; and a few were elected directly by the Southern Baptist Convention.

Thus the people became acquainted with the work of the Institute and interested in it. But this relationship could only be transitional, and a tender of the school was made to the Southern Baptist Convention. By this time property valued at more than half a million, had been acquired; a faculty of a dozen men were at work; and a student body of about 250 young men and young women assembled. The favor of God was on the enterprise from the beginning in a marvelous way.

At Kansas City in 1923 the Southern Baptist Convention passed resolutions looking to the taking over of the Institute. At Atlanta in 1924 the purpose seemed in a fair way of being accomplished and a board of trustees was elected by the Convention to take over the school as soon as necessary legal conditions could be met. Committees from the two bodies have been continually at work to perfect all details. It was found necessary to secure special legislation in Louisiana for an institution in that state to be owned and controlled by a body outside the state, such as the Southern Baptist Convention.

Fortunately the legislature of Louisiana was in session last summer and the necessary enact-

ment was secured. Then the committees were kept busy making and agreeing upon amendments to the charter of incorporation that would be in harmony with the new relationship. Dr. Van Ness was of great value in this matter as he represented both the Institute and the Southern Baptist Convention. On January 20 the old board and the new board of trustees were called together in New Orleans, everything being in readiness. The amendments to the charter were adopted after other business transacted; the old board was dissolved by its own motion and the new board was immediately organized and accepted its responsibilities.

There was a large gathering of men (and one lady) at the meeting of the old board, from Washington City to New Mexico, from Missouri and Illinois to Florida. Every state in the Southern Baptist Convention was represented. And they are as fine a body of loyal trustees as ever had in charge any denominational interest. The dissolution was a solemn hour. But the resurrection that followed was a glad occasion. The old board consisted of more than fifty members. The new board consists of twenty-five. Of these one is from each of the eighteen states co-operating with the Southern Baptist Convention (including the District of Columbia), and seven are from the territory adjacent to New Orleans, so that an executive committee may be convenient. Most of those on the new board were members of the old board.

Now the Baptist Bible Institute of New Orleans is the property of the Southern Baptist Convention, a school for the preparation for Christian service of young men and young women, preachers and laymen. It is the greatest missionary asset and agency ever established in our part of the country and is doing its part not only to fit men and women for future service as ministers and missionaries at home and abroad, but is utilizing them for practical work while they are in school. This practical work is a part of the curriculum, to be reported, and on which they are graded as in any other department. The various departments are fully manned with an excellent faculty including Evangelism, Gospel Music, Missionary Training, Bible (in English and the original languages), Theology, Pedagogy, or Christian Education, Church Administration, Homiletics, etc. It seems almost beyond belief that in a little over six years time, such a faculty, a student body and program should have been acquired. May the blessings of God continue on the Institute and grace be multiplied.

JACOB AN EXAMPLE OF THRIFT

A preacher or an editor is not supposed to be an authority on the subject of thrift, nor any matter financial. But he may be permitted to interpret and apply the scriptures on whatever subject the scriptures speak. A preacher is not generally considered as a financial luminary, and generally if he is, he will be a spiritual catastrophe. But if there is any man in the world who can stretch a three thousand dollar salary to pay four thousand dollars worth of debts, it is a preacher or an editor.

Of late there has been ringing in our ears, with a persistence that any preacher will understand, those words of Jacob, "With my staff I passed over this Jordan; and now I am become two bands." He was not bragging about his success, though he might look back with a good degree of complacency. He will be better understood if we recall the conditions under which he spoke. He was talking to God. It was in the midst of prayer. He was going back to Canaan after an absence of many years. He had run away from home, as poor as a church mouse, and with a heavy heart. Twenty years he had lived in a strange land and worked hard. He said he was sun-burnt by day and frost-bitten by night. But he worked his head, and always put something away.

Jacob had about all the qualities of the Jews that we see today—good and bad. We are not now speaking of the bad. They speak

for themselves, and they are still in evidence. But an unprejudiced mind is bound to admire the wisdom, the good sense, yes the shrewdness which he employed to get along in the world. There may be something reprehensible in his methods, but there is much that is admirable in his sagacity, his patience and pluck.

As said above, he was praying. He was giving due recognition to God as the author of his prosperity. Any man is foolish who does not. Every man is wise who gives first place to God as the chief factor in his success. God can spoil any man's plan in a moment. He lifts up and he casts down. The beginning of thrift is a recognition of God. Generally men are honest when they pray. Not always, but they are more apt to be then than at other times. And Jacob acknowledged God as the author of his success. He said, "I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands."

But Jacob gave more than a verbal acknowledgement of his dependence on God. He made a very practical acknowledgment of it, for he had begun his career with a pledge to God to give him a tenth of all that God gave him. And we have no reason to doubt that he had done it. The man who begins with giving God a tenth has made a good start in business, for he has Almighty God for a partner. There is no record of anybody who has tried it and found that God has not faithfully kept his promise.

But we cannot account for Jacob's prosperity without also reckoning in the human factors in success. He was a hard worker, an industrious man. He didn't waste his time. And he used his head. There are people who work hard with their hands, but they make no use of their heads. Their name is legion and they live with noses on the grindstone. An idea is the most salable, marketable, profitable article a man ever produces. Henry Ford had a good idea and grew rich faster than possibly any man ever did. Jacob was shrewd. And he was always putting something aside. He may have been the first Jew who started out with a very small pack and came to great wealth, but he was not the last. The opportunities are just as good today for the boy who saves something as they ever were in the world. Not only is it a virtue to save something: it is a sin not to do it. Here was a man who started out without capital, and without any tools even for making a living, and in twenty years he has made a fortune. It is possible to be honest and to make and save money. Wesley's motto was a good one: Make all you can; save all you can; give all you can. To waste money is a sin; to waste time is a sin; to waste anything is a sin.

Recently on the train we heard a gentleman whose name is unknown to the editor, speaking of a lady whom he described as very religious, saying among other things that she was very fond of reading the Bible and the Baptist Record. Well, it didn't make us feel bad that the Bible and the Record were mentioned together. This week we received a letter from a lady who spoke of her mother as nearly blind, but who read every issue of the Baptist Record till it was literally worn out. She spoke also of another lady in the same town who is blind but whose interest in the Record is as keen as ever. We are grateful for our friends among the godly women whose lives have made the world a better place in which to live.

Several articles have come to us on the subject of women speaking which for lack of space are delayed. And we had an idea that a balanced ration might not be bad.

C. S. Henderson of Calhoun, Ga., has accepted the call to First Church, Greenville, and expects to begin his work there March first. He will find a cordial welcome awaiting him in Mississippi.

Convention Board Department

R. B. Gunter, Corresponding Secretary

That was a piece of statesmanship on the part of the Education Commission when they recommended that the raising of \$200,000.00 for Woman's College Endowment should be a cash undertaking. May the time speedily come when all of our religious work shall be on a cash basis. We can endow schools, erect buildings and carry on all of our religious work on a cash basis if we will cease to think we cannot do it that way and to think that we can do it. It was also a mark of heroism on the part of the Woman's College Trustees and others to undertake to raise \$200,000.00 for Endowment, but we found some years ago that those Hattiesburg people are game. We wish for them and predict for them success in this undertaking.

The Budget System

The budget system is in common practice in every day business life. A bank in beginning its year's work makes out a budget. A good board of supervisors of a county will make out a budget. The State Legislatures and the National Congress make out budgets for their work. On a smaller scale the individual successful farmer makes a budget. There is no less reason why a local church should not make a budget for its year's work.

In making this budget, the church should include every work which is prescribed for it in God's Word. For a church to leave out any part of the work in its budget shows disloyalty to the Author of the Word. It is hard to get this truth directly on the conscience of many, many churches.

The budget system is the only certain way by which the individual can give regularly, proportionately and systematically to all of the causes. If the church has certain Sundays in the year set apart for various objects, the danger is that the weather will be unfavorable on those days, or some of the members will be sick and consequent'y that cause receives only a small contribution, but by making out a budget at the beginning of the year and by making a thorough canvass and securing pledges from all the members for regular payments to be placed in the treasury on the first day of each week as the Bible prescribes and if the subscriptions are in keeping with the Bible teachings every cause will be supported.

There are some things which militate against our budget system. One is the appeals made for additional amounts by the Foreign Mission Board, missionary societies, hospitals, schools, orphanages, etc. Many are saying that they cannot pledge to the budget the amount which has been asked because there will be special appeals made all through the year. There is a degree of unfairness on the part of the cause which makes a special appeal after having agreed to accept a certain percentage of the entire budget. It is unfair to the causes which are not expecting to make special appeals and which do show their unselfishness by refraining from such appeals. It is true perhaps that every cause which makes a special appeal needs the funds, but it is also true that every cause which does not make such appeals needs an additional amount; and whatever may be said about not interfering with the regular budget, it is absolutely certain that if a person can give only \$100.00 a year and in response to special appeals gives \$25.00 or \$50.00, he certainly cannot give \$100.00 to the entire budget and let every cause share proportionately. We ought to be very careful to provide things honest in the sight of all men. We would do well to go back and study that passage of Scripture which says: "If the light that is in thee be

darkness, how great is that darkness." Anything which smacks of unfairness on the part of any religious organization or institution looks darker in the eyes of the world than it does if practiced by non-religious organization or institution. The writer is not opposed to any of the causes which we foster, but is rather for all of them and for an equal show for all. When a small boy in school, we never had much admiration for the boy who would shove everybody back and crowd his way to the spring and get the gourd first. Let us be careful to carry the whole program and seek to excell in unselfishness and in magnanimity.

Another thing which militates against the budget system is the lack of breadth of vision. Christ experienced this trouble with His disciples when He asked them to lift up their eyes and look on the fields which were white unto harvest. There is danger that we shall look too much upon our local work. There is danger that we shall select one of the objects which we are called upon to support and neglect all the others. What we need is vision to see Christ's whole program. Then we can develop symmetrically.

We are checking up on the churches to ascertain how many have put on the 1925 program and we have sent out letters to all of the churches which have not pledged to this program, proposing to send additional pledge cards in the event they have not thus far received any. We solicit the co-operation of the pastors. We urge that the goal which was given to the churches shall be held up before the churches and that they shall put forth their best efforts to subscribe the full amount. This is not a time to vacillate; it is not a time to weaken. It is a time to go forward. The Lord is going to reward us according to our faith, and our faith is going to be expressed by the way we pledge to His work for the year.

We call attention again to the importance of including in the 1925 pledge the unpaid balance on the 75 Million Campaign. By so doing and by meeting that pledge throughout the year, the individual subscriber can have it to say at the end of the year that he has paid all he has ever promised.

Later reports from designated gifts now run our Campaign receipts beyond \$3,100,000.00.

The hearts of his Mississippi brethren go out in genuine sympathy with Dr. J. R. Sampey of the Louisville Seminary in the recent loss of his wife, who entered the Father's house. She too was a preacher's daughter, and exemplified the finest traditions of a Christian home. Dr. Sampey will assist in a meeting at Immanuel Church, Hattiesburg, February 1-8.

A lot has been purchased in Columbus just across the street from the Mississippi State College for Women, for the purpose of erecting a building to be used for religious work among Baptist students in the M. S. C. W. This purchase was authorized by the Executive Committee of the Convention Board, and friends in Columbus have made possible the securing of this property, the only available lot on the block, and splendidly suited to the purpose. It is hoped that money may be secured for the early erection of a suitable building. This is a fine opportunity for somebody who wants to do good with his or her money.

Mississippi stands first in number of students at the Baptist Bible Institute in New Orleans, and third among the states in the number of students at the Fort Worth Seminary. It is probable that we are not far behind in attendance at the Louisville Seminary.

Roger W. Babson says that forty per cent of the millionaires in the United States and Canada are sons of preachers. This means that in proportion to their numbers preachers produce 375 times as many millionaire sons as other men. Blessed are the meek, etc. Now this writer is a preacher's son and all his boys are; but we have not come into ours—not yet.

In two Philadelphia restaurants cards are handed out with this inscription:

"The proprietors of this business are American citizens. They are aware of the fact that there is an amendment to the Constitution of the United States of America making prohibition a law. Their personal opinion regarding the statute is irrelevant and unimportant. They love America and believe the right method of showing their respect and affection for the country of their birth is to obey its laws. They intend to observe this and all other laws to the best of their ability, in both letter and spirit, and to respect the Constitution of the United States of America."

The Constitution of the State of New Mexico permits the legislature to appropriate money to religious work under sectarian control. Baptists in the state are working to persuade the legislature of the injustice of this provision and prevent its being done. We hope they will succeed in having the Constitution properly amended.

This is the last issue the January subscribers will receive unless we receive their renewal. This refers to single subscriptions and the churches on the budget who have not paid up. Please let us have your renewal and church payment by return mail so that you will not miss an issue of the Record.

Dr. J. D. Freeman declines the editorship of The Baptist and The Reflector, in Tennessee, preferring to remain in the pastorate.

Pastor E. V. May has planned a Bible Institute for a few days at Flora, beginning February 16.

Pastor Adams certainly keeps Galveston First Church on the map. The State Mission Secretaries meet with him in February. He is asking for the Southern Baptist Convention in 1926, and has a great program of two weeks' duration for a home-coming celebration and eighty-fifth anniversary beginning January 25. Among the greatest preachers in and out of Texas are the speakers.

Last week's Record referred to The Baptist as the organ of the Southern Baptist Convention. It should have been, of course, the Northern Baptist Convention.

The Oxford Church is making more strenuous efforts than ever before to interest Baptist students in the University and develop them in Christian life and for Christian service. To aid in providing equipment for this work the Convention Board recently made an appropriation to assist in building an annex to the church house at Oxford to meet the needs of University students.

Some unfortunate articles recently got into Royal Service, the official organ of the W. M. U. which have given offense to our Baptist Women in Mississippi and in other states. They purport to give a brief survey of church history, but the language is such as to lead to the belief that no Baptist could have written them. For instance, the expression "The Protestant Church", "The Baptist Church", "Administer the Sacraments", are the language of Ashdod and not of Jerusalem. It is safe to say that such a mistake will hardly be repeated, and those responsible for it ought to give this assurance to the public. Roger Williams is spoken of as "the founder of the Baptist Church in America". Of course this is as juicy a morsel as those opposing our denominational work could wish.

"DOCTOR, IT IS BETTER TO GO TO CHURCH ON SUNDAY THAN TO GO HUNTING"

Not long ago while conducting a "men only" meeting at 3 P. M. on Sunday, two men were in the woods hunting. One of them accidentally shot the other, and Dr. Cain was sent for to treat the dying man and his last words were "Doctor, it is better to go to church on Sunday than to go hunting." He had learned this lesson too late. It was a sad sight to see a man die, enduring the pangs of remorse. On Saturday before, we had invited every man in town and country round to the Sunday meeting by ticket, and more than 800 had come. The "two hunters" had likewise been invited, but "they would not come". Both had tickets to the same meeting in their pockets when the fatal shot was fired, this fact perhaps added to the dying man's misery. The Bible says, "Remember the Sabbath day and keep it holy." Men are not keeping the Sabbath holy when hunting on Sunday. Reader, am I not correct in this?

I believe we need a revival of law enforcement against Sabbath breaking, for the protection of human life, as well as for the moral uplift of the country. This wave of Sabbath desecration and crime has wellnigh overwhelmed us, and I fear some great calamity will come upon our nation. Sometimes God checks wickedness by sending punishment upon the people. The only way "out" is back to the Bible and back to God. See 2 Chron. 7:14. Some must turn or burn.

I bless God for the privilege of reaching with a gospel message, non-church going men in such large numbers and leading many of them to the Saviour. None of us can reach "all", though we go "into the highways and hedges", because "some will not come". This is the way our Lord said it would be. But let us keep right on doing our best in soul-winning with our trust in God. This is the only thing that we can do that will place any stars in our crown up yonder, when Jesus comes to reward us for service rendered.

—Frank M. Wells, Evangelist,

National Mil. Home, Leavenworth, Kansas.

P. S. New Year's greetings to all my friends in good old Mississippi, the birthplace of my father and mother, now in Heaven.

F. M. W.

NEWS FROM THE ITALIAN MISSION

By Miss Mary Argyle Taylor, Rome, Italy

(No. 1.)

In all battles, the commander must every now and then get up on a high point to overlook the field, and obtain a general view of the situation. At too close hand, we are apt not to see the wood for the trees. Even missions have their disillusionments and seamy side and though, for a sane view, these must be recognized, it is just as important to count our mercies from time to time. In glancing over our Italian monthly "Il Testimonio", (A Witness), a most attractive and live journal to which Signor Fasulo, the pastor of the Teatro Valle Church, dedicates his vigorous pen and lively attention, and Professor Paul Paschetto the grace of his pencil, rendering it the best church paper in Italy, I am struck by signs of vitality and fresh activity in our Italian churches. So far we have had this year the largest number of baptisms we have ever had in ten months, and there is an increasing solidarity and sense of responsibility. One cannot help feeling as one reads the news from the churches given in the September and October numbers of the Testimonio, that our Baptist Cause has in it the vital breath of life, and my own observation of three of our churches in Rome convinces me that our congregations here have improved and are improving. A rigid summing up, disciplinary self-examination of the Italian work in comparison with other mission fields which Dr. Whittinghill felt it his very painful duty to lay before our pastors at their annual meeting in Rome last May, seems to have roused

most of our pastors and the few deacons who heard it, to a fresh realization of duty. It was therefore, against the grain, that urged by his own sense of duty, he carefully collected painful statistics and instituted comparisons, laid bare our weakest spots and rigorously compared figures and facts. His address was even more painful to the speaker than to his hearers resulting really in illness to himself, but most of his hearers recognized that truth and conscience were in his words and got a startling glimpse of the difference between what we do, and what we should do. The bitter draught was salutary. May it be increasingly so! One deacon suggested that it should be read in all our Italian churches as a trumpet peal of alarm. It reads thus: "The Church of Milan having heard the report of what the American Baptist Mission is doing throughout the world, was deeply interested in the marvelous development of the Baptist Cause and brought to think seriously as to the financial problem. We too hope that the Baptists of Italy may do more and better for Christian testimony and for financial emancipation. It is time that Italian converts should feel the dignity of this duty and necessity. The Church of Milan noting what was said in your report and appreciating it feels it right to thank you warmly for the interesting and painstaking but loving work offered to the Italian brethren, and begs you to present to the Committee in America our grateful tribute of thanks and of deep admiration for the unaltered fraternal help they have given us for 52 years. We, dear brethren of America, pray God for you that He remembering your liberality, may reward you the more abundantly with His blessing above and here below. In the meantime, I enclose a cheque for 1200 lire as the first contribution of 1924 for the financial campaign for a new church building.

Yours affly in Christ,

(Signed) Angelo Messa.
(Deacon of the Milan Church.)

CHOOSING A LIFE PROFESSION
By C. N. Travis, Mississippi College

One of the outstanding duties in the life of any individual is the choosing of a life profession. Every person ought to choose a life profession, for duty is what one ought to do. The fact that God intends for such of us to give Him a life of usefulness and service is a fact not to be disputed. More so than ever before, the duty of selecting a life profession faces the splendid young people of our colleges, our state, and our nation. What shall I be? In what field of service can my life be of the most good? This is the supreme question facing the person who is conscientiously undertaking to definitely decide his life vocation.

When we survey the characters about us who have made successes in their life vocations, we find that they are persons who have taken special things into consideration in their selecting their respective professions. On the contrary, it is said with accuracy that the persons about us who have made failures in their vocations are those who have failed to take these special things into consideration. Consequently, it is advisable that we note the considerations that stand out above others in the selecting of a life task. It is necessary that we meet the question asked by those who are undecided in their life calling with much prayer and precaution. The question is: "What things must I take into consideration in my choosing my life profession?"

In the first place, no person ought to choose his life work without considering prayerfully and seriously the particular vocation for which he is best fitted. He should incessantly ask himself the question, "What is the particular work that my life is best fitted for?" By what standard of fitness am I to determine my life profession?

The Standard of Fitness

1. Physical fitness. What task, or work, is there open to me in life that I am best fitted for from the physical standpoint?

2. Intellectual fitness. What vocation, or pro-

fession, is there open to me in life that I am best fitted for from the intellectual standpoint? Am I intellectually and mentally fit in a superior way for some particular work?

3. Spiritual fitness. Am I fit peculiarly in a spiritual way for some specific work? Is this particular work permitted me as a Christian?

In the second place, no person ought to choose his life work without considering prayerfully and seriously the kind of work, the vocation, or calling for which he has an unusual, a peculiar, and an extraordinary kind of love. A person may be qualified for a profession in that he has the necessary physical, intellectual and spiritual fitness, yet not a love for that profession. The person who does not love his vocation is a failure in his calling. No good can be accomplished in uncongenial employment. The testimony of successful men everywhere establishes the verity of the statement that a man must have not only fitness for his life work, but a love for it. Self interest should not be his sole motive in his choice of a vocation.

In the third place, no person ought to choose a life profession without giving serious consideration to the calling in which he can do the most good. Often the error is made of choosing a life task wherein not as much good can be done by the individual as could be done in some other field of life service. Observation alone is enough to satisfactorily convince that there are countless persons working daily in some occupation in which they cannot do the most good. It is almost impossible to enumerate the numerous phases of happiness and contentment in the life of that person who is in the profession wherein he can individually do the most good. Thus comes the importance of urging our young college people especially to consider the most-good principle in the choosing of a life work. It is their personal duty to desire to know their life work. It is their duty to ask themselves individually the question: In what profession will I be safest from moral danger and peril, and, above all, in what profession of life open to me, can I do the most good?

Finally, though we prayerfully and seriously consider the vocation for which we are best fitted from all viewpoints, the profession for which we are most favorably inclined and for which we have an unusual and particular kind of love, and the profession in which we can do the most good, there is still another thing which should be even more prayerfully and seriously considered in the choosing of a life profession. By all means no person ought to enter into any life work in which God's will has not been considered. The secret to the multiplied thousands of failures made by persons in their different professions can be traced to this very fact. "The crowning motive of life," says Dr. Truett, "is the will of God, and the first business of any individual is not to make a man, but to make a life." Then, when we have chosen our life work in the light of the four special considerations enumerated above, we are more thoroughly convinced that the true business of life is the right kind of service. We then realize more than ever before that we cannot divide our life into two sections, a secular and a sacred, and that it is high time for the host of young people of our nation, as well as others, to consider with all the powers of their promising personalities the will of God in the choosing of their life professions. Consequently, the question arises: How am I to know the will of God for me? The individual who knows the will of God for his life does not have any serious difficulty in determining what vocation he is best fitted for, the vocation which he loves the best, and the vocation wherein he can do most good. Thus the peerless importance of the will of God in the choosing of a life profession. If we are to know the will of God for our professions, we must know the scriptures. How stupendous is the number of individuals who so often disregard the word of God in the selecting of their life work. Again, we can know the will of God by the impressions of the Spirit of God on the heart. When will we answer, or respond to the will of God? In youth, or in old age? Samuel, David,

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and Jesus were early deciders. God holds our lives, our capacities, and our destinies in his hands. So let's decide early in a definite way, guided by the special considerations named herein, our life profession and be the best of whatever we are.—Miss Collegian.

AN INVITATION

In our business session of January 2, 1925, by unanimous vote the Baptists of Galveston extend the invitation to the Southern Baptist Convention, meeting in Memphis in May, to hold the 1926 session in Galveston. A half promise was made in Kansas City that the Convention would come from Atlanta to Galveston, but Galveston withdrew in favor of Memphis.

The logical thing for Baptists to do in 1926 is to come West. It was in Jacksonville in '22, Kansas City in '23, Atlanta in '24, Memphis in '25,—thus having covered the North West, the South East, the Center, and the East, and it is logical that it should come to the South West.

It is the time of year when our "Oleander City" has on her most beautiful garb, and when swimming and boat-riding are at the height. We have an auditorium that would seat above five thousand, with acoustics as good as the average church. We have hotel facilities to care for as many as will come. We will be able to guarantee as good hotel rates and railroad rates as can be had in any other city in our territory. The only request that we have to make regarding our ability to handle the Convention is, that inquiry be made of Texas Baptists whether Galveston Baptists know how to handle a Convention.

We will have plenty of data in Memphis regarding our facilities, and we can show that the Convention will do Galveston more good than it can in any city of Southern Baptist territory.

Fraternally,

—E. F. Adams, Pastor,
First Baptist Church.

AMERICA'S CRIME BILL

By Dr. J. W. Holland

Crime is an individual act that harms someone else.

Clarence Darrow defines crime as any kind of unsocial conduct. Most crime comes from lack of imagination, or the failure to put oneself in the place of another. Criminals do not stop to think how the "other fellow" feels about their conduct. Since the young do not have this sympathy with others, in trying to put themselves in the other fellow's place, it follows that most crimes are committed by young people.

That crime is on the increase in America there can be no doubt.

What are we going to do about it?

The old-fashioned home training that caused parents to make their young children obey is petering out.

Children who are allowed to run their parents, will eventually have to be "run in".

Last week I saw five boys of not 12 years of age loafing on a street corner at 10:30 at night. Their parents were asleep or at the movies. Let them sleep! The state can easily build another reformatory to care for their criminal children when they have drifted into crime. Let them sleep!

All children have instincts that would make them criminals unless they are properly trained in the fear of God, and reverence for right doing.

Think of the money waste of our crime, in addition to the waste of human lives that are priceless.

Dr. Frobush says: "The cost of the fraud transactions in the United States is \$5,000,000,000 yearly."

Stock and blue-sky frauds reach the total of \$2,000,000,000.

Thieves and burglars hold us up for \$525,000,000 a year.

Embezzlers default us for \$125,000,000, while credit swindlers relieve us of another \$150,000,000.

THE BAPTIST RECORD

Add to this the cost of police courts engaged almost wholly in the detection and prosecution of crime, and the staggering total almost paralyzes us.

We are pouring one-eighth of our income as a people into the rat-holes of crime.

What are we going to do about it?

Let's begin at the cradle, and inspire every father and mother to teach, and compel their children to obey them.

Make every school in the land a place where moral conduct is stressed as fundamental to education.

Let every church again take up the portrayal of the "hardness of the way of the transgressor."

Let legislatures study real legislation, pass better laws, and less "buck."

Let our courts again assume the impartial adjudication of laws to rich and poor alike.

In fact, let us try in common sense and high devotion to teach our people the wisdom of the ancient prophet man who said: "What more doth God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Progressive Farmer.

BIBLE STUDIES

By C. M. Sherrouse

Did our Lord Jesus Christ, the Son of God, engage in the covenant of redemption, to redeem and save all of the human unconditionally? He said of himself, "I am the way, the truth and the life; no man cometh unto the Father but by me." He said unto the unbelieving Jews, "Ye will not come unto me, that ye might have life." John 5:10 and 14:6.

Peter said unto the rulers of the people and elders of Israel, "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The sacrificial atonement is amply sufficient for justification and salvation of all mankind without an exception, but "All men have not faith", all men will not believe the "Record that God has given of his Son." "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; but he that hath not the Son hath not the life. These things have I written unto those that believe on the name of the Son of God; that ye might know that ye have eternal life." 1st John 5:11-12-13.

God cannot save the unwilling, impenitent sinner except at the sacrifice of exact justice, which is as unchangeable an attribute of the Godhead as is love and mercy. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked way and live." Ish. 33:2.

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved." 2nd Tim. 2:3-4. I do not understand this to mean God's determinate will, decree, or fiat, but his pleasurable will, his desire, which is by the fact that, "God gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:17-18. Our Saviour said, "All whom the Father gave me shall come unto me, and he that cometh I will in no wise cast out. For I come down from heaven not to do mine own will but the will of him that sent me. And this is the will of him that sent me, that of all whom he had given me, I should lose nothing, but raise it up at the last day. No man can come to me, except the Father who sent me, draw him and I will raise him up at the last day." John 6:37-39-41. Of them which thou gavest me I have lost none." John 18:9.

"I pray not for the world, but for them which thou hast given me; they are thine, and all thine are mine, and I am glorified in them." John 17:6-9-10.

"Holy Father, keep through thine own name those whom thou hast given me, that they may

be one, as we are. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." John 17:11-12-13.

THE POWDER PUFF

The above article has become a necessary part of female dress outfit. The average woman seems to think she is not prepared to appear in public, without her powder puff. This writer has long since learned the futility, and even the serious danger, of criticising female fashions. He would not criticise, but rather try to seek for the cause of this popular custom. The powder puff is intended primarily to lend color, of one kind or another to the situation. One admires a beautiful face. In seeking to analyse such beauty, there is discovered a degree of whiteness and redness. It is supposed that in reproducing these colors, this beauty can be manufactured. The signs are taken for the thing signified. The beauty consists in the good health, thus expressing itself. It is the blush of the real rose and not the wax paper that makes the beauty. Imitations are always efforts at deception. Whether such deceptions are justified I will not express judgment, except to say about the only person deceived usually, is the user. Few people take painted faces for reality. This article is not intended for women but for preachers. This class of folks do not use powder puffs, but they are sometimes guilty of taking appearances for reality. This writer listened to a young pastor preach some months ago. It was a good sermon, and would have been very much enjoyed, but for the manifest effort to imitate one of our most popular preachers. The reproduction of tone of voice, even the tremolo, peculiar pronunciations, and even gestures. The effect at least on one hearer was almost disgust. He has seen the same effort at imitation of this popular pulpit idol among other preachers. Sometimes this may be unconscious, but more often it is not. This writer had the privilege of being a student of Dr. John A. Broadus. Dr. Broadus had a peculiar whine in his voice, and sometimes when he talked there was the feint of a smile. He had also a rich vein of humor running through his lectures. Some of his students seemed to think his greatness consisted in the whine, and in being funny. It is said one of Dr. B. H. Carroll's students thought his greatness consisted in his long beard. The student grew the beard, but alas the greatness failed to appear. The ancient Greeks had a famous motto, "Know thyself". They could have had another just as good, "Be thyself". One's personality is sacred, and ought to be held so. The best key for the scale of life is 'B natural'. Nature may need improvement, but not displacement.

—E. T. Mobbly.

Shuqualak, Miss.

A news dispatch from Chicago, evidently with Dr. J. Frank Norris behind it, is to the effect that the Baptist Bible Union will offer a confession of faith for the adoption by the Southern Baptist Convention at its May meeting in Memphis. Now we are for a confession of faith, but we know of nothing that would so effectually prevent the adoption of a confession as for it to be offered by any outside organization. Please let us attend to our own business. We have nothing whatever against the Bible Union, but so far as we know its purposes are in sympathy with them, but we do not need the assistance of any body else to give expression to what Southern Baptists believe. This report may be the half baked conception of a cub press agent, after listening to the storm petrel from Texas. But the best way for some folks to get what they desire is not to ask for it.

Two organizations are busy in the Southern Methodist church, one working for unification with Northern Methodists, and the other working against it.

Mississippi Woman's Missionary Union

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A Correction

We want to begin the items on our Page this week by making a correction. Last week we printed a letter sent out to our Superintendents in regard to the small sum apportioned to each society for our Specials during the time between January 1 and May 1. We made mention of the fact that we were planning for no other calls outside the 1925 program.

Now, not until our attention was called to this matter did we realize that some might think that this cut out our blessed privilege of giving free will offerings during our Weeks of Prayer; and on other occasions should such arrive.

It will be a sad day in our lives when this privilege is denied us. Women have so much to be thankful for, that over and above our tithe, our accepted "apportionment", we shall always want to honor our Lord with a free will offering. It may not be like Mary's an Alabaster Box, of much value; but it will be something.

This thought was so deeply fixed in the mind of your Secretary as she wrote, that it never occurred to her that others might misunderstand. How glad we are to make this correction. How urgently do we insist that our free will offerings be laid upon the altar.

"I cannot believe anyone pledges to a budget so she cannot give something more under the stimulus of a few days of study and prayer", writes this consecrated Superintendent. How grateful we are to her for causing this correction to be made.

Anent the above here is a line from the Secretary of a local Society: "Enclosed find check for \$5.00 which we are sending as per your request in last week's Record. Our President called our Superintendent over the phone last night and they decided on this amount. But dear Miss Lackey, if any of the churches fall down on their share we'll be so glad to send more. We have just had our last program on the Week of Prayer, and had such a splendid one."

Just put yourself in this Secretary's place as she read that, and some other lovely things from this same letter, and now how her heart throbs with gratitude unbounded for the finest body of women in all these Southern States—these Mississippi women.

MISSION STUDY LEADERS: Please note the following items and call attention to your students:

1st: Do not send your old certificates to the office. Just state what books have been completed by each woman, giving her name, and we will know how to fill out the card and award silver seals.

2nd: Do not send examination papers to this office for correction. All Leaders should send their papers to our State Mission Study Leader, Mrs. Fred Hammack, Flora. These leaders should then correct all papers of their several classes.

3rd: There are no printed slips with questions on any of the Home and Foreign Mission books except "The Wandering Jew in Brazil". Each Leader selects certain questions from each chapter for her class.

4th: The splendid little book, "Ministry of Women" should be studied by every woman of us; but it does not give us an award. This comes under the Y. W. A. certificate course.

5th: We are not authorized to make any substitutes on the mission study course as given in Course Number 1 and Course Number II.

In addition to above suggestions, may we earnestly and lovingly suggest that each of us will very carefully study the new mission study leaflet, and the chart before placing an order. If you have failed to receive leaflet and chart we shall be so pleased to send them to you.

And finally, let us everyone remember that "all things have become new". We no longer send out red, or blue or official seals for the old course. And since we are all women, who worked not for credits, but for the good we could get from our study course, we are not going to become discouraged; but earnestly "press forward".

Terry, Miss., January 18, 1925.

Dear Miss Lackey:

I see in this week's Baptist Record where you wanted to know how we came out with our Hen and Chicken Club for the Campaign.

Below you will find a statement of what we women at Bethesda did:

Mrs. L. W. Barlow.....	\$ 4.65
Mrs. N. Cockerham.....	5.00
Mrs. I. M. Chapman.....	3.00
Mrs. A. D. DuLaney.....	5.00
Mrs. T. B. Ervin.....	5.60
Mrs. T. I. Greer.....	4.35
Mrs. N. C. Hand.....	4.00
Mrs. N. C. Hand, Jr.....	4.50
Mrs. N. D. Hollingsworth.....	5.25
Mrs. E. Martin.....	5.00
Mrs. J. S. Riser.....	9.30
Miss Jessie Underwood.....	6.60
Total.....	\$62.25

Yours for greater work,

—Mrs. J. S. Riser.

YOUNG PEOPLE'S COLUMN

There is a calendar in our office that has pictures of little boys and girls seated in class while a little teacher is trying to teach them this one thing, "Save Now and Have Later". When you look at the picture you realize that the business world is waking up to the importance of teaching children how to save money. Have we, as God's children recognized the importance of saving the child now that we may have him as God's messenger later?

This is the business of our Sunbeam workers. Mother Society are you fostering a Sunbeam Band in your church? Are you easing your conscience by saying "We haven't any leader"? If you have not a Sunbeam Band make it a matter of prayer during the month of February. "If you ask anything in my name I will do it." Jno. 14:14. Let us take Him at His word and He will not fail us.

The Sunbeam Band at Ackerman, Miss., led by Mrs. S. L. Morris, gave \$12.50 for the Lottie Moon Christmas offering. The money, itself, will be of much value, but the training of those children to give, will be of an everlasting influence. Mrs.

Morris is going to Scooba and I am sure she will soon be busy with the young people there.

Have you a copy of "World Comrades" for your February program? If not send one dollar to 1111 Age-Herald Bldg., Birmingham, Ala., for a year's subscription to this splendid magazine.

Just a word to the missionary societies about point 10 in your Standard of Excellence, about fostering a Sunbeam Band and at least one other of the graded W. M. U. organizations. We have one more quarter to pull up on that point. I know there are more than 400 missionary societies in the state without an auxiliary. Will you help to reduce that number?

Chofu—Shimonoseki Station

On October 7, 8 and 9 the Annual Meeting of the Japan W. M. U. was held in the Shimonoseki Baptist Church. There were about 60 in attendance. Delegates came from all of our churches except three. All of the missionary ladies were present for at least a part of the time, except five. The special feature of this year's program was the series of three talks by Mrs. Jo of Kobe, who is doing such a wonderful work for women. Her electric sign "Shall I Die" has prevented many young girls and women from committing suicide.

Various important matters were discussed during the business sessions. It was decided to continue the Mallory Fund, which is for the purpose of giving tuition to one boy and one girl in our schools. It was also decided that the magazine be continued, but the contents changed a little. The women are to bear a larger part of the finances this year, although it will still be necessary for the Mission to help for the present. The importance of Prayer and Bible Study were discussed, and the suggestion made that every day at 12 o'clock special prayer be offered.

The Young People's Work was discussed, and Miss Florence Walne, of this Station was elected to superintend this work, giving as much time as possible to strengthening this phase of the W. M. U. Her duties are similar to a Young People's Secretary, yet she will have Japanese co-workers.

On October 22, 23 and 24 Special Meetings were held in the Shimonoseki Church by Hashimoto San, Principal of the Baptist Bible Training School in Osaka. The attendance was very good, but the results not what we had hoped for. He also held meetings in Chofu on the nights of October 20-21.

The work of the Fukuin Shokwan is going forward, having been handicapped, however, by the earthquake. Plans are being made to undertake the advertising and circulation of Christian Literature on a larger scale than ever before.

October 20, 1924.

Bogue Chitto Church has called Brother John Sproles as pastor. He is a son of S. W. Sproles now in Louisiana, a graduate of Mississippi College and is at present teaching at Bogue Chitto.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Miss Ethel Langford is the new Junior leader at Picayune. She has just completed a Study Course with the Juniors and is sure they will send in a good report at the end of the quarter for they have a good start off and all are anxious to work. They have elected new officers and have started off 100% in everything.

Mrs. Griffis and Mrs. Overstreet, Junior and Intermediate leaders at Beaumont, presented all the Juniors and Intermediates with Bibles at Christmas. They expect to report 100% Daily Bible Readings as well as successful Sword Drills. We are most grateful for the splendid work these two leaders are doing for the young people in their church.

Ellisville B. Y. P. U.'s are on the bound. The Junior and Intermediate unions are only three months old and both reported A-1 on their first quarter's birthday. They are planning to send representatives to the State Convention at Tupelo.

Some group names which may be used with helpfulness this quarter are: "Always Here"; "Very Best"; "None Such"; "Wide Awake"; "Ever Shines". Frequently it is necessary for one to invent methods to fit the needs of his own B. Y. P. U. Try doing that this quarter.

Poster Suggestion
"If Every Member Were Just Like Me, What Kind of Union Would Our Union Be?"

One Junior leader secured blanks from a local Western Union office and had the vice-president deliver the following telegram at each member's house:

B. Y. P. U. Member:

Be sure to be at meeting Sunday night. Very important. Be sure to be 100% in Daily Bible Readings. Don't keep our union off the Honor Roll.

—Leader.

Rush—
Day Letter.

Leaders:

First, "Count on your Committees."

Second, "Improve your programs."

Miss Stella Elliott, the new Junior leader at Columbus, First Church, sends an encouraging word. Her union failed to reach the Standard last quarter after much effort on her part. She is not going to be discouraged but expects to try a little harder this quarter. Thanks for a leader like that!

If many of our unions would adopt the following resolutions in their next meeting our work in Mississippi would go forward this year more than ever before:

(1). I will talk about my Union—This will interest people in it.

(2) I will attend my Union—No matter what other pleasures come up, this engagement must claim my time first.

(3) I will do MY work in my Union—if my place is that of a committee member or an officer, I will be sure to do it well.

(4) I will do ANY work in my Union which I am asked to do—The member who is always ready to take part in the plans and programs is getting the richest training and development.

(5) I will do the Regular work of my Union. Systematic giving to my church and daily Bible reading are important for me as well as my Union.

Several Striking Items of Interest for B. Y. P. U. Changes for Progress Wrought at Field Secretaries Meeting

The annual meeting of the B. Y. P. U. and Sunday School Field Secretaries held under the auspices of the Sunday School Board during the last week in December was one of interest and importance because of the many progressive steps that have been made in the B. Y. P. U. world within the last year. We note below several most important things discussed and planned.

The General Organization

The General Organization of the B. Y. P. U., or as we call it, "The Training Service of the church", is fast coming into prominence, already having been established in several states namely, Mississippi, Texas, Oklahoma, New Mexico and Alabama. This forward step in the work was of such importance and interest in our meeting as to call for a committee to work out a Standard of Excellence for the Training Service that would be adopted by the entire South and used as the basis of organization and work in the General Organization. This committee made its report to the meeting when a full attendance was not present and therefore the Sunday School Board will not issue this Standard of Excellence for several months, waiting for an O. K. from each of the state men. We Mississippi B. Y. P. U.'s already have such a Standard as set forth in the tract "Advanced Methods in B. Y. P. U. Work" that was mailed to each B. Y. P. U. some months ago, a copy of which is available from our office for the asking.

Changes in the Standard of Excellence

All B. Y. P. U.'s will have as the requirement in Bible Readings from now on until another change seems necessary, one half of the entire membership doing the readings DAILY. No reading will be counted unless it is done each day except in extreme cases of sickness or other providential hindrance. The Monthly program planning meeting will be a new feature in the Senior Standard of Excellence.

Two New Bible Books

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A NEW APPROACH A HELPFUL GUIDE
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Adopted as Books 7 and 8 in the Normal Course of Teacher Training, as optional with "O. T. Studies" (Burroughs) and "Studies in the N. T." (Robertson).

Cloth, 75c. Paper, 50c.

P. E. BURROUGHS, Educational Secretary

BAPTIST SUNDAY SCHOOL BOARD



NASHVILLE, TENN.

B. Y. P. U. Graduation Day

We have been observing the First Sunday in January as B. Y. P. U. Graduation Day. We have set October 1 as the best time for this as that is promotion day in the Sunday School, Juniors and Intermediates being promoted in Sunday School that day should also be promoted in B. Y. P. U.

New Study Course Books, and New Diplomas

Three new books will be added to the Senior Study Course, "How Baptists Work Together at Home and Abroad" by Aldredge; "The Plan of Salvation" Crouch; "The Books of the Bible" by Moore. The new arrangement of the Study Course will be as follows:

Juniors, The New Junior B. Y. P. U. Manual, Studying for Service. (We hope to add to this course from time to time).

Intermediates, The Intermediate B. Y. P. U. Manual, David the Master Poet, Training in Stewardship, Training in Bible Study, Training in Christian Service.

Seniors, The New B. Y. P. U. Manual, Training in Church Membership, Training in The Baptist Spirit, Pilgrim's Progress for the B. Y. P. U., The People Called Baptists, How Baptists Work Together at Home and Abroad, The Plan of Salvation, The Books of the Bible,

and the first division of the Sunday School Manual.

Study Course Week March 8-13

Report of the Training Service of the Beaumont church, showing the weekly, monthly and quarterly grade of each B. Y. P. U. Record based on the Eight Point Record System. The result of having a General Organization at work:

Oct.	Jrs.	Ints.	Srs.	Adults
5	72.85	83.85	94.77	86.67
12	97.66	92.00	96.95	73.00
19	91.00	91.00	91.40	81.67

Average	for Oct.	82.47	89.87	93.55	83.45
Nov.	2	88.25	88.86	93.27	96.50

9	92.17	94.70	89.48	90.26
16	92.27	89.31	93.83	92.37
23	86.84	91.82	93.79	84.00
30	94.25	91.30	88.96	100.00

Total Nov.	90.76	91.20	91.86	92.63
Dec.	90.79	95.23	85.00z	87.89

14	96.33	91.82	92.11	95.78
21	93.16	97.27	88.33	86.32
28	95.00	96.36	93.83	91.18

Total Dec.	93.82	95.17	90.06	90.27
Average	89.15	92.01	91.82	89.07
Quarters				

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, February 1, 1925

By R. A. Venable

Subject: The Vine and the Branches: Union with Christ.

Scriptural Lesson: John 15:1-17.

Introduction: The exact place where these words were spoken is a matter of discussion. The lesson is taken from a discourse beginning with chapter 14 and continuing through chapter 16. The outstanding themes in the 15th chapter, from which our lesson is taken are: 1. The disciples' relation to their Lord. Vers. 1-11; 2. The relation of the disciples to one another. Vers. 12-17; 3. The relation of the disciples to the world. Vers. 18-27.

1. The relation of the disciples to their Lord. Vers. 1-11. In the preceding part of this discourse 14:20, "At that day ye shall know that I am in my Father and ye in me and I in you." The vital, mystic union the Lord finds fully illustrated in the vine and the branches. What the vine is to the natural world, he is to the spiritual world. "That day" to which he refers, is his glorified state and the advent of the Holy Spirit shall be realized as it was on the day of Pentecost, and they were filled with the spirit and entered upon the work which the Lord began both to do, and to teach, until he was taken up, and left them to carry it on. "I am the true vine and my Father is the vine dresser. Every branch that beareth not fruit he taketh away and every branch that beareth fruit, he cleaneth it, that it may bring forth more fruit." (Vers. 1-2.) Why Jesus should have made this allegorical use of the branch has been the subject of debate. He had recently spoken of the fruit of the vine in connection with the supper, which may have intruded itself further in the mind. The use of the vine may have come of the language of the Old Testament where Israel is spoken of a vine. Isaiah chapter 5. Psalms 80:9. He here designates himself as the true vine, not true as over against the false, but genuine, perfect, as fulfilling to perfection the thing in question. Among all things the vine has a special dignity resulting from the nobleness of its sap and the excellency of its fruit. Such superior qualities of the vine doubtless explain the use which is made of it in the Old Testament as a figure of Israel, the noblest of the nations. The vine here includes not the stock alone but the branches also. The organic union by which the life of the trunk becomes that of the branches, forms the point of comparison. The branches draw their sap from the trunk, so the life of the disciples will be drawn from Jesus as glorified.

The Father is the vine dresser; he cares for the vine which he has planted. The purpose of his care is the production of fruit. There are spurious, non-productive branch-

es, and there are genuine fruitful branches. The fruitless branches, he takes away, the fruitful branches, he cleanses, prunes, that they may be more fruitful. The fruitless branch is defective, in that it does not partake of the fruit-bearing quality of the vine. It cannot bear fruit. Something is not as it should be. Its union with the vine is defective; wherein the defect obtains, the eye of man may not be able to detect. The fruitless Christian, so the argument runs, does not share the fullness of life in Christ. Professing fellowship is not the test, but fruit-bearing is the test and decides the vine dresser's course in dealing with it. He takes it away; it defeats the sole purpose of the vine, is a useless excrescence to be gotten rid of. The test is infallible; there may be counterfeit professions, plausible resemblances, but counterfeit fruit-bearing cannot continue long. The fruitful branches he prunes, taking away every useless lead of tendril that there may be no waste of vitality. The spiritual counterpart is the discipline of God's providences by which he hastens the natural inclinations and desires of the heart, which arrests the natural growth and development of abundant fruitage. Increased fruitage he seeks.

The life of the indwelling Christ, mediated to us through the Holy Spirit, comes to expression in fruit-bearing. He initiates that fruit-bearing quality in the life of the believer and carries it through to perfection. A test so searching and infallible, inspired the hearts of that little group of disciples with special concern if not of dismay. Jesus rescues them from the grave situation to which the drastic test had driven them.

"Already ye are clean because of the work which I have spoken unto you." (Ver. 3.) The course of instruction he had given them, concerning the kingdom of God, and especially the words of reproof and correction. He administering to them on that same evening, was like a pruning knife, cutting away the noxious growths calculated to hinder an abundant fruitage. The principle of perfect purity has been deposited in them by the moral education, they have received from him, becoming an active and severe instrument of discipline in every soul which gives itself in loyal adhesion to him.

This becomes the ground of exhortation. "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." (Vers. 4-5.) This union of Christ and the believer comes not of coercion, and its continuance but is dependent upon the free, voluntary and faithful use which the be-

liever makes of the divinely appointed means and methods of its attainment. The motive which prompts his disciples freely to employ the divinely appointed means, is a fruit-bearing life. No union, no fruit; the absence of this union is the absence of Christ from the heart and nothing can be accomplished, "without me ye can do nothing." The motive is impelling.

The second motive is deterrent. It shows the appalling disaster which inevitably overtakes those who fail to employ the means and methods, divinely provided and enjoyed for the maintenance of this vital union.

"If a man abide not in me, he is cast forth, and is withered. And they gather them, and cast them into the fire, and they are burned." Jesus here tells of the fate of fruitless branches cut from the vine and leaves the disciples to make the application to one who does not avail himself of the means provided for maintaining the union between himself and the vitalizing Christ. He is speaking in terms of a parable and an allegory and not that doctrinal dogmatic statement. The two motives are sufficient to secure them against the fate which befalls the disunited branches. The possibility of such a fate is averted by the motives which he offers for a studious, and successful endeavor to preserve the vital union.

Jesus now heightens their interest in this abiding union, "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (Ver. 7.)

Jesus makes known to his disciples that the constant remembrance of his words, which must be a subject of their earnest meditation and controlling their desires and impulses, as a condition on which his strength will dwell in them and act through them. This imparted strength will come to expression in asking, because his words become in the believer the "food for holy thoughts and pious purposes, heavenly aspirations and thereby, the source of effectual prayer." These words are illuminating, disclosing the work of God in its magnitude and meaning; inspiring in the disciples a prayer, for the strength to carry on the work of the Lord. A prayer offered in confident assurance of the promises of the Lord contained in his words, the vitalizing force, active in this union, energizing the positive elements of their being, and directing their movements. Their activities begin in prayer, the answer to which is assured. Such a prayer is the echo of the revealed will of Christ. It is prayer in his name, and carried with it all that Christ is to the Father, and all he is to them, and all he engaged to do for them.

"Herein is my Father glorified, that ye bear much fruit, and ye shall be my disciples." (Ver. 8.) The Father, who is the vine dresser, is glorified in the abundance of the fruit of the branches. The fruit is the product of his tender care, and wisdom in the employment of all the means adapted to their nature and condition. In their abundant fruit the disciples evince the efficiency of

the Father's care and the excellency of his wisdom, that is in the product of their lives, both in character and achievement. The Father's declarative glory is shown in what he makes of them and what they do through him. In such an achievement the process of becoming is accelerated. The approximate, the ideal of discipleship by an increasing knowledge, both experimental and discursive, to which they are conformed in their life and type of being. The taught are ever becoming like the teacher, in thought, feeling and character.

2. The bond of union between Christ and his disciples and between the disciples themselves is love. (Vers. 9-14.) "Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." (Vers. 9-10.) (1) The bond which unites Jesus and his people is love. He is the manifestation of the Father's love. The highest expression of the very being of God. God is love, and Jesus is the Son of his love. Jesus is not only an expression of the Father's love to a lost and unlovable world, but he is the object of that love. The Father's love of the Son, is the measure of the Son's love for his disciples. As the Father has loved him so he loves his own.

(2) The condition on which Jesus abides in the Father's love is his obedience to the Father's commandments. The Son's obedience to the Father's will is the law of his being; the motive of all his redemptive activities. This full and free response to the will of his Father secured to him unlimited access to the infinite source of strength in the consummation of his mission as the redeemer of a lost world, and the overthrow of the kingdom of darkness. It was his obedience which carried him to the cross and secured his resurrection and enthronement as a reward.

(3) The condition which Jesus enjoyed the love of the Father is enjoined as the condition in which the disciples were to abide in his love. The abiding in the love of the Father is the reward of the Spirit of obedience in both Jesus and his disciples. This obedience did not awaken the love of the Father for the Son, nor the Son's of his disciples, but is a posture of heart, a receptive attitude which induces the current of divine love, which flows out of the infinite fullness of an all loving Father. Disobedience would turn the current of the Father's love from the Son, as effectually the disobedience of the disciples would avert the love of Jesus from them. "Jesus calls attention to the fact that he does not here impose upon the believer with reference to himself any other condition than that to which he himself submitted with reference to the Father. His life was an act of permanent submission to the divine direction; without this submission, he would have ceased instantly to be the object of the satisfied love of the Father."—Godet. "These things have I spoken unto you, that my joy may be in you, and that your joy may be ful-

Thursday, January 29, 1925

the excellency in the product character and Father's declaration in what he do what they do such an achievement of becoming is proximate, the by an increasing experimental and they are con and type of be ever becoming hought, feeling union between selves is love. the Father hath ave loved you; If ye keep my shall abide in have kept myents and abide in -10.) (1) The Jesus and his people manifestation e. The highest being of God. Jesus is the Son is not only an Father's love to a world, but he is e. The Father's measure of the disciples. As the son he loves his

on which Jesus' love is his Father's command obedience to the law of his being; his redemptive act and free response Father secured to the infinite in the consummation as the redeemer and the overthrow of darkness. It was in carried him to his resurrection as a reward. on which Jesus of the Father is functioning nicely.

During the past two years the membership has grown from 275 to 400, the Sunday School from 145 to 439. We have five B. Y. P. U. classes, Adult, Senior, Intermediate, Junior and primary; also four circles of the W. M. U., and a Y. W. A., a home department of a goodly number and a cradle roll of more than 60. We hold three banners, Y. W. A. "State", B. Y. P. U. "District", and "City Efficiency", and we own the first B. Y. P. U. Library to be won in Mississippi.

We have an organized choir led and directed by Rev. N. L. Cooper of Clinton, a consecrated singer and enthusiastic member. Our pianist is Miss Catherine Tomlinson, of whom we are justly proud.

Early in 1924 thirteen Sunday School class rooms were added. Since all departments have grown, we feel the immediate need of yet other halls, and three more are to be built as early as possible; we may then have room for the 24 classes.

The church is happy to report 130 subscribers to the Record, most of them due to Brother Lightsey through his energy and his love for

filled." (Ver. 11.) The joy of which Jesus here speaks as "my joy" is not the joy he gives, but the joy of fellowship with the Father. This fellowship maintained through his obedience to the Father's will had been the sweetness of his life, its inspiration and joy. This joy he craves for his disciples. The realization of which must come to them in the way of obedience, in keeping with his commandments. Their obedience will secure an ever increasing fullness of joy. Every act of fidelity will draw them into closer fellowship with their Lord and enlarge their joy to utmost fullness.

(4) The love which he has for his disciples becomes the measure of that love which they are to have for each other. "This is my commandment that you love one another as I have loved you." Brotherly love is enjoined, not because the brethren are lovely or lovable, but because Christ loves them. This love is not awakened by the loveliness of the object upon which it is bestowed, but the nature of the love itself. It is love divine. Its headwaters are in God himself.

GRIFFITH MEMORIAL

This is a working body, the pastor and membership will have no idlers in the kingdom. So soon as one becomes a part of this church, just so soon is service enlisted. Even I, a shut-in, have been assigned a small duty, that of reporting the progress we make.

We believe Griffith Memorial is a "City set on a hill", and its light is not hidden to those who are near enough to see.

Our pastor, Brother Tomlinson, is the eighth man in the right place. He is wide awake to every need of the church, a most efficient pastor, and a great preacher, willing to spend and be spent for Jesus' sake. His members delight to "hold of his hands", hence every movement is functioning nicely.

During the past two years the membership has grown from 275 to 400, the Sunday School from 145 to 439. We have five B. Y. P. U. classes, Adult, Senior, Intermediate, Junior and primary; also four circles of the W. M. U., and a Y. W. A., a home department of a goodly number and a cradle roll of more than 60. We hold three banners, Y. W. A. "State", B. Y. P. U. "District", and "City Efficiency", and we own the first B. Y. P. U. Library to be won in Mississippi.

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The church is happy to report 130 subscribers to the Record, most of them due to Brother Lightsey through his energy and his love for

his paper. This splendid number is now reaching our homes.

This section of Jackson needs Griffith Memorial, and the entire body is full of a spirit of enthusiasm, full of vision, for the enlargement of the work. We are unmindful of the generous aid of the State Board, in days gone by as we could not have "carried on" without assistance. And we do not forget the loving kindness shown by the "First and Second Churches."

Next time I wish to write about a mission work now being done by this church, and I verily believe it to be the cause of the recent marvelous growth in our church. God is blessing us, and to Him we give all the honor and glory.

—Miss Ida May Spencer.

TUPELO

The First Baptist Church, Tupelo, Miss., gave a very impressive Christmas program at the evening hour, December 21st. The playlet, "Unto One of the Least" was given by the Sunday School under the direction of Miss Almarine Brown with members from each department participating. The spirit of this play is beautiful and needs stressing in our churches.

At the close of the program an opportunity was given for the congregation to bring their White Gifts for the King. A great many people responded very liberally. The amount raised has been sent to Dr. R. B. Gunter to apply on 75 Million Campaign.

The ordinance of baptism was celebrated and four waiting candidates were baptized by the pastor, Dr. D. I. Purser, Jr.

RESOLUTIONS BY THE SHADY GROVE BAPTIST CHURCH, COPIAH COUNTY

Whereas, Brother H. C. Joyner, pastor of the Shady Grove Baptist Church, has resigned his pastorate of our church and is to move from our midst.

Whereas, His removal takes from us an able, faithful and consecrated pastor and minister of our Savior.

Whereas, His presence and work among us has been a benediction to our community; therefore be it resolved:

First, That we, the Shady Grove Church assembled on this the 28th day of December, 1924, do hereby express our love and high esteem for Brother Joyner and family and our regret at their going from among us.

Second, We hope and pray that Brother Joyner and family will find their new field a place where God's Kingdom will be advanced.

Third, Resolved further that a copy of these resolutions be spread upon the minutes of this church, and that a copy be sent to the Baptist Record, and a copy be delivered to Brother Joyner with best wishes.

—Robert Brown Slay, Clerk.

FROM ARKANSAS

By L. R. Burress

Many were the joys of the holidays. Buoyant are the hopes of faith. Remembered kindly by a host

of friends with good wishes for the New Year, wife and I (we) thank God and the friends for the happiness conferred and for the wishes that inspire as we follow on to know more of the blessedness of fellowship as we walk through the guarded lanes and fruitful orchards before us.

We thank the Heavenly Father for children and friends. Of the former more than half a centum: of the latter they are innumerable. We passed our sixty-first nuptial anniversary and are going on "For love our hearts, and Hymen did our hands,

Unite commuted in most sacred bands."

The New Year's editorial in the Record "All Things New", should be digested, assimilated, in each "temple" of the "Holy Spirit". The Record is losing nothing in the passing years. May it be at home with every family of the churches.

When a boy I was made owner of a primer book which showed in a picture a man standing looking at the "sign-board" which stood at the forks of the road. The man could not read, but understood what the

sign board was for and was waiting for some one to come along and tell him which of the ways led to his

(Continued on page 15)

Here is Yours

An opportunity to engage in a dignified position selling Coggins Monuments. Intuition bids you act now. Territory is being assigned daily. COGGINS MEMORIALS, executed in ELBERTON BLUE GRANITE, "The Stone Eternal", or GEORGIA MARBLE, are unexcelled for beauty and durability. What more fitting tribute can be paid a departed loved one?

Mr. Palk, of Oklahoma, writes us:—"Enclose the fifth order from Mr. Crenshaw, and the Gamble order enclosed was unsolicited." He speaks from ten years' experience, and says further: "Your monuments have always been better than we have expected."

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Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them, and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT? UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

J. F. LOVE,

Corresponding Secretary
Foreign Mission Board, S. B. C.
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M. E. Moffit	

COLLEGE COLUMBIA

Blue Mountain College Notes

Last Sunday was the biggest day in the history of Blue Mountain Sunday School, as to teachers, officers and those aspiring to be teachers. There were one hundred and forty-six Diplomas and about the same number of seals awarded. Mr. J. J. Jackson, who is the teacher of the Men's Bible Class and has been for years, is now about sixty-five years of age, was one among the ones to receive a diploma. Dr. W. T. Lowrey, the teacher of Young Men's Bible Class, received a diploma with several seals. It might be said just here that Dr. Lowrey had read all of these books years ago, but had not had an occasion to take the examination.

We have a fine Workers' Council with the best attendance I ever saw. Dr. Cooper, our efficient pastor, has a class going all the time in the Normal Manual and says he expects to continue this as long as he is pastor. This is what I call a real pastor.

One of the greatest inspirations of the week to the writer is to see the two hundred and seventy-five college girls under the direction of that marvelous Christian educator, Mrs. M. L. Berry, the Superintendent of the Senior Department, file into the church. The same thing can well be said about Dr. Lowrey, who teaches the Bible not only on Sunday mornings but each morning at the breakfast table and then again at the chapel hour. With such Sunday School leaders as Dr. Lowrey, Mrs. Berry, Miss Mabel Hutchins, Dr. E. B. Hatcher, Brother Jackson and others too numerous to mention, I am sure you do not wonder at Blue Mountain reaching the Standard Sunday School. I count it a privilege and a joy to be associated with these workers and Dr. Cooper as pastor.

Yours in the Master's work in the capacity of the Sunday School,

C. C. White, Superintendent,
Blue Mountain, Miss.,
January 8, 1925.

Clarke College Notes
By M. P. Harris

The opening of the new administration building will be held some time in February. A great crowd of people from all parts of the state will be present.

School opened Monday after ten days holidays for Christmas. Most of the students are back.

The Honor Roll for the first month is as follows:

Special Mention

Vera Gaskin	96 3/5
Willard Brock	96
W. T. Douglas	95 5/6
Grace Sadler	95 5/7

Annie McDaniel	95
Lexie Wilson	95
(Commercial work only)	
Mrs. H. H. Bethune	95
Honor Roll	
Pearl Williams	94
Elviria Roberts	93
A. D. Bassett	93
Addie Belle Crocker	93
S. T. Roebuck	92
Mattie Mae Viverate	92
Taylor Miley	92
Aberia Cooper	92
Raymond Brantley	92
H. H. Bethune	92
Robert Bateman	92
Edward Morgan	91 5/6
S. A. Murphy	91 5/6
Effie Little	91
Lucile McDaniel	91
Anna Pinkham	91
L. Petty	91
Benona Douglas	90
A. A. Roebuck	90

Mississippi Woman's College Notes

"All work and no play makes Jill a dull girl" but with eighteen days for Christmas holidays all of the girls had enough time to play. Every one is glad to be back and things are going along as if there had been no vacation.

Mississippi Woman's College girls worked faithfully during the holidays getting money for the pipe organ which is to be installed next month. The organ is to be paid for largely by student efforts.

Miss Leo Hemmeter of Seminary, Miss., became the bride of Mr. C. K. Davis of Collins, Miss., on New Year's eve. Mrs. Davis, who was a member of the Sophomore class of this year, was voted the cutest girl in Woman's College in the "Who's Who" election. They will reside in Collins.

The B. Y. P. U. Council meets every Tuesday evening to discuss B. Y. P. U. problems. Each B. Y. P. U. reports its work for the week. Each month an efficiency banner is given to the B. Y. P. U. having the highest percentage for the previous month.

The B. Y. P. U. general officers are Gladys Lewis, director; Lena James, assistant director; Hattie May Causey, chorister; Ruth McCullough, secretary.

Woman's College is to have a new building next month. It is to be a hut used for religious meetings. All of the religious organizations are looking forward eagerly for the new building.

The A. L. O'Briant B. Y. P. U. became too large to do effective work. After dividing it into two unions the new B. Y. P. U. took the name "Jimmie Street B. Y. P. U." It was named for Mr. A. L. O'Briant's son-in-law, who is a pastor at Lucedale, Miss. Miss Emma Ryan

is president of the A. L. O'Briant Union and Miss Lorena Burckhalter is president of the new Union.

The other B. Y. P. U.'s and presidents are Winnie D. Bennet B. Y. P. U., with Miss Ruth McCullough as president; Leavell B. Y. P. U., Miss Inez Burford, president; J. L. Johnson B. Y. P. U., Eunice Hurst, president; Keithley B. Y. P. U. No. 1, Christine Busch, president; Keithley Union No. 2, Mattie Laura Mc- Kinnon, president.

Mrs. J. L. Johnson, of Clinton, Miss., has been the guest of her son, Dr. J. L. Johnson, Jr., during the holiday season.

Cecelia Durscherl.

Mr. W. F. Bond, Superintendent of Education in Mississippi, visited Woman's College and won a place in the hearts of all. His splendid talk at chapel was inspiring. A man with such noble ideals will surely lead the educational work of Mississippi on to the highest and best.

The Volunteer and Life Service Bands had a wonderful soul stirring message brought to them by Mr. Davidson Taylor of Mississippi College, who represented Mississippi at the Student Volunteer Convention in New York. He told them of his trip,

which was most interesting. The wonderful spiritual power which was present there, he brought to us and his message on consecration drew us nearer to God and made us more earnest to seek that Power and be used more fully by the Lord.

"The Old Leaf and the New One" was the subject of the Y. W. A. program last Wednesday. Bertie Davis in her devotional told of the books we are writing by our lives, and as we begin this year it is the beginning of a new chapter. The pages are clean and white for this year's chapter and if we let Christ direct then they will be well written. Then when these books are completed if Christ has directed those lives they will hear a "Well done" to their work.

The first part, "The Old Leaf",

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was given by Sudie Hammick; the second, "The New Leaf", by Lyda G. Shivers; and the third, "The Copy", which we are to follow in writing our new chapter by Wilma Clement. Then Mrs. Johnson brought a brief helpful message and closed the meeting with prayer.

A most attractive New Year's program in the form of a play written by Miss Ardie Stringer was given by the A. L. O'Briant B. Y. P. U. The characters in the play made splendid New Year resolutions but in the end it was only those who had resolved to read their Bibles, pray, and render some service for Christ daily were able to keep their resolutions.

This Union along with the others has been having splendid programs and the work done by them is very gratifying to those in charge.

Are the girls excited over the game with Ole Miss Co Eds? Well, I should say so! They are getting ready to whip Ole Miss, but it is going to be a hard fight. What it takes to win, Woman's College girls have, and win they will. Ole Miss Co Eds have a splendid team and the State Championship will have to be fought hard for. All are looking forward with great enthusiasm to the game.

Madeline McCann.

Mississippi College
(Merrill D. Moore, Correspondent)

Rev. W. A. (Billy) Sunday and his party were guests of Clinton on Wednesday morning, when Mr. Sunday spoke to nearly one thousand students and citizens in the church. His address was especially directed to the students, to whom he spoke in his usual powerful manner and out of his long experience. His talk was joyously received by his hearers, as was the musical part of the program rendered by Mr. Rodeheaver, accompanied by Miss Kinney.

Large numbers of the students go over to the Auditorium each afternoon and night to hear Mr. Sunday's powerful sermons. The entire student body went over on College Night last week, and scores of the students go every day.

The Clinton Church ordained another Mississippi College student on last Wednesday night. This time, Henry C. Price, who finishes his course in Mississippi College with the close of this semester's work next week, was ordained to the full work of the gospel ministry. Sixteen ministers and deacons participated in the ordination. Brother Price goes out to pastoral work.

Davidson Taylor has returned from New York City, where he went as a member of the National Council of the Student Volunteer Movement from Mississippi. While there he was elected to the Executive Committee of the Movement, and also to the staff of the Student Volunteer Bulletin, the official organ of the Movement. Mississippi's other representative to this year's council was Miss Lorene Hill of Jackson, a student in Millsaps College.

On Saturday night the Varsity debating team which are to represent the college in forensic battles with Mississippi A. and M., Millsaps College, Howard College, Louisiana College, and Union University. The debaters are to be chosen from the Society teams—Philomathean and Hermenian—which meet in debate at Hillman College on that night.

Mississippi College had three representatives at the Southwide Organized Class Conference which met at Shreveport, La., this week. These men were J. H. Street, who represented the Agoga Sunday School class; F. M. (Red) Holliday, representing the Baracca class, and Prof. O. H. Little, representing the Business Men's Bible class.

Clarke College News

(Mark P. Harris, Correspondent)

The immediate result of the damp weather for the last few days is an epidemic of the flu. There are at present about fifty cases in the dormitories and several among the day students. Most of the influenza is of a mild form. No pneumonia has developed to date.

Messrs. G. W. Byars and Mark P. Harris have recently returned from Shreveport, La., where they had been attending the Southwide Baptist Bible Class Conference. They report a splendid conference.

Miss Marie Ware of Baylor College, Belton, Texas, was on the campus in behalf of her college. Several of the Clarke College girls have decided to attend Baylor when they have finished here.

The Ministerial Association elected at their last meeting the following officers: S. A. Murphy, President; D. W. McDaniel, Vice-President; R. C. West, Corresponding Secretary; W. L. Grafton, Edward Farr, and H. H. Bethune Program Committee. They are now studying the life of Paul.

The two literary societies met Thursday afternoon and selected the following debating teams: Platonian team: S. T. Roebuck, Newton; A. A. Roebuck, Newton; William P. Davis, New Albany; Robert Bate man, Hazlehurst; W. L. Grafton, Noxapater; H. H. Bethune, Newton. Aurelian team: A. D. Bassett, McDonald; J. D. McNeese, Carson; Williard Brock, Newton; W. W. Grafton, Laurel; C. L. Faulkner, Union; Raymond Brantley, Newton. There is a keen rivalry between the two societies and each is determined to win the annual debate. The Platoni ans have won the debate for the last two years and the Aurelians are working very hard to keep them from retaining it another year and the Platones are trying to keep it as the loving cup will belong to them if they win this year's debate.

M. S. C. W. News Notes

Since examinations claim most of our attention now, we have been having talks in our noon-day prayer meeting on "honor". Miss Lucy Brown, of Gulfport, Mississippi, is the President of the Student Government organization of the college. She is also a Baptist. On Tuesday

of this week she spoke to a large group of girls at the noon-day prayer meeting. Other speakers have been Frances Love, Martha Ruth Milton, Margaret Howell, and Leona Wilkey.

Our prayer calendar for this week included the Campus Council, the work at other colleges and universities, our denominational leaders, the local pastors and our home-folks. Each week a different prayer calendar is prepared, and this contains the special objects of prayer for each day.

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A partner who works night and day, every day in the year; who will always advance you money; who is always working for you and gives you all he makes; who is absolutely safe?

When you have a savings account in this bank, you have that kind of a silent partner. Come in and meet him today.

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Doctor—"Poor fellow! He's lying at death's door."

Farmer—"There's grit for 'ee—at death's door an' still lyin'!"

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DEEP-SEATED

Freckles

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 16 years, and rid yourself of these homely spots. Ask for

Othine—Double Strength

We recommend Othine Complexion Soap for use with Othine

At all Druggists and Department Stores.
Othine Laboratories, Inc., Buffalo, N.Y.

There was a splendid S. S. Class held in the Baptist Room on last Sunday at 9:30. This was because many of the students are under quarantine and were unable to attend one of the regular classes at the church. Miss Willie Mae Easley taught the class. This class will continue until the quarantine is lifted.

An enthusiastic meeting of the Campus Council was held on last Saturday at the regular hour. We were glad to have visitors from the A. and M. Council and to hear of the splendid work going on there. Also a report was given of the B. S. U. at Ole Miss, which was just organized recently. It was good to learn of the activities of Baptist students in these other institutions.

The Life Service Band met Sunday. "The Surrendered Life" is being discussed now, and this will continue to be the topic for two more meetings. Cordie Williams, the President of this Band, was in charge of the program. Those leading in the discussion were Merle Gunnells and Leona Wilkey. Georgia Williams and Ona Hendon sang "Others". We were glad to welcome Rosanel Aldridge, as a new member.

Miss Elizabeth Conn and Miss Willetta Miller have joined our S. S. Orchestra. This gives us an additional violin and saxophone. The orchestra is growing, and forms a vital part of our S. S. life.

Many college students have joined the chorus choir for the Sunday night services. Practice is held for a half hour just after preaching on Sunday night.

Rev. J. D. Franks taught one of the study course classes in the Baptist Room recently. The students always enjoy his visits.

We are sorry that Miss Roxie Lathem, one of our girls, is ill at her home. We are all wishing for a speedy recovery. Our hearts go out in tender sympathy to Mattie White Garnet in the loss of her mother.

We are running now on our "College Page" in the church bulletin a series of pictures. These are our Student Leaders, Secretaries and other workers in the S. B. C. The first picture to appear is that of Mr. F. H. Leavell, who sponsors student work over the entire South.

Mississippi A. and M. Notes

By W. M. Covington

There was a joint meeting of the Sunday School classes last Sunday morning in the Y. M. C. A. auditorium to hear the lecture delivered by Mr. J. B. Holland of Meridian, Miss. His subject was God's Cinema, or The Great Drama of Life. It was one of the most inspiring and helpful lectures that has ever been given here. Miss Culpepper, a noted violinist of Meridian, rendered a beautiful violin solo at the beginning of the service and accompanied softly at several intervals during the lecture. Mrs. Mc-

Graw sang at the beginning and close of the service.

The B. S. U. held its regular meeting last Monday at 12:30. The main discussions were the plans for the coming revival which is to begin February 2, and to arrange for a social for the Baptist classes of A. and M. and M. S. C. W.

Dr. Ray, pastor of the Starkville Baptist church, has just held a conference with the pastors of the local churches and presidents of the student Sunday School classes to begin a campaign for the revival that is to be held here in February.

Woman's College Notes

The Ole Miss-M. W. C. basket ball game was one of the fastest games ever. At the end of the first half the score was M. W. C. 14 and Ole Miss 8. There was some fine playing from both teams but the real hard playing of the game was put into the last half. The final score was 26-16 in favor of M. W. C.

The team has four of its last year's players: Ruth Gandy, captain; Mary Lee Hammick, center; Shorty Barlow, center, and Nettie Langston, guard, and they all played with their usual speed and spirit. Lola Summers, forward, who took M. E. Cross's place, more than fulfilled any of the highest expectations. Ida Branton, the new guard, played like a veteran, too.

The Sketch Club of the Woman's College, which was formed for the purpose of furthering interest in art, meets every Tuesday night. Miss Moseley, head of the art department, is sponsor, and Miss Holloman, music instructor, is advisor.

At the regular weekly meeting of the Sketch Club on January 13 Mrs. Ruffin gave a delightful talk on the art centers and treasures of Europe, dwelling on the picturesque impressions of the Passion Play. Mrs. Ruffin is instructor of modern languages at the Woman's College.

A play all in Spanish! Yes, that's what the Spanish Club enjoyed at its last meeting when Dorothy Little, Willard P'Pool, and Daisy Cleveland were presented to the club in a Spanish play. Lady fingers and Spanish chocolate were served.

Dr. J. P. Culpepper, who spoke here recently about his trip to the Holy Land, was a visitor again Tuesday. He conducted chapel, reading for his lesson one of Paul's letters to Timothy from which his message was "Despise not thy youth".

Did you ever see a man who wanted to be a woman? Mrs. K. D. P'Pool, head of the Speech Arts department of the Woman's College, gave a vivid portrayal of one man who did when she presented her annual recital to the Speech Arts department. "Old Lady 31" showed Abe who decided to remain in the Old Ladies' Home in preference to buying back his old home. This was one of the rarest treats which has come to the college this year. Mrs. P'Pool's character work was the work of a true artist.

A lyceum number was given Saturday night by "The Rainbow Orchestra". This was considered by the girls to be one of the best entertainments of the season. It

ranged from the country band and circus day to the classical.

Mr. L. O. Crosby of Picayune, Dr. J. P. Culpepper of Lumberton, Messrs. A. Polk, T. J. Wills, T. S. Jackson, Ellis Hickman, and G. M. McWilliams of Hattiesburg were visitors at the college on Tuesday.

Dr. John R. Sampey, for 36 years professor of Old Testament and Hebrew at the Seminary at Louisville, will hold the college revival February 1-8. The meeting is an object of much prayer and a soul stirring revival is expected.

Cecilia Durscherl.

A CARD OF THANKS

To the Superintendent of Baptist Hospital, nurses, Dr. Galloway, other doctors of the city, the ministers, secretaries, stenographers of all Baptist departments, hotel clerks and all other inquiring friends—We Thank You.

Thank you for your earnest prayers, expressions of sympathy, telephone calls, beautiful flowers, delicious fruit and every other kindness shown Mr. Byrd while sick.

We take this means of expressing our appreciation lest some one would be overlooked if we tried to thank each personally.

Mr. Byrd will express his sentiments later.

—Mrs. Byrd and Children.

BAY ST. LOUIS—HOLLANDALE

The writer closed his work at Bay St. Louis and Kiln on the last Sunday in December and began his labors as pastor at Hollandale on the first Sunday in January. The Bay St. Louis Church had known for three months, however, that I would close my engagements there at that time.

It was my purpose when I went to Bay St. Louis to stay there for a period of five years or more, but finding myself unable to put the work forward as I thought it should be, I resigned in favor of some man whom the Lord might use to greater advantage on that complicated field.

The work has its difficulties, to be sure, but they are all minor when compared with the fact that there are so few of our more dependable people who are permanent residents there, and the further fact that business opportunities are not the best in that city for those whose occupations do not appeal strongly to a pleasure seeking people. May the Lord bless the faithful few in that sun benighted city, and give them the largest possible measure of success in their work.

I shall ever feel the keenest personal interest not only in the work I left, but in all that great coast country.

So far I am delighted with the people and the work at Hollandale, and can but feel that I am here by the call of God through this church.

I love the pastors on the coast, and every one of them and feel that they are God's men in a great country.

Sincerely,

B. F. Whitten,
Hollandale, Miss.

IN MEMORIAM

Obituary

On the morning of December 1, 1924, at the Baptist Hospital, Memphis, Tenn., the spirit of C. Fleet Cooper quietly returned unto the God who gave it. All that faithful physicians, nurses, a devoted wife, and loved ones could do was of no avail; he peacefully went to sleep, and awoke in Heaven where there is no suffering nor sad good-bys.

Fleet was born in Camden, Miss., February 9, 1872, where he lived until early manhood, when he came to Durant, making that his home for years. Here he met, loved and married Miss Hattie Stevens, to which happy union one child was born. In 1913 he moved to Louisiana, Haynesville being his home when ill health caused him to return to Durant.

He was a sincere follower of Jesus Christ and a devoted member of the Baptist Church. He loved his church, its services and the old songs. How Firm a Foundation, Jesus Lover of My Soul, familiar to all and carrying a message that brings peace to the soul.

The funeral was held from the Baptist Church, conducted by the pastor, Rev. J. M. Metts, assisted by Dr. C. M. Chapman of the Methodist Church. Tenderly the hands of many friends laid his body away beneath a mound of flowers in the cemetery at Durant.

He is survived by his widow, one daughter, Ruth, and one brother, R. L. Cooper. May the blessings of God rest upon all who mourn his going from us.

Jennie Robertson Magee

Jennie Robertson was born December 17, 1851, near Society Hill Church, Marion County. When 15 years old she joined this church and followed her Lord in baptism and thus early in life began a singularly beautiful life of Christian womanhood. Her chief adornment was a meek and quiet spirit which is in the sight of God of great price. When just a young woman she was united in marriage to Mr. Philip Magee of the Bethany neighborhood in Lawrence County, where they spent many years in happy wedlock, rearing a most interesting family and being most useful members of Bethany Church. Their generous hospitality was a blessing to many a tired preacher, their home was truly the pastor's home. Later they lived at Silver Creek and Mt. Olive, until failing health compelled the surrender of the independent home keeping.

The gentle spirit of this lovely woman, wife and mother, slipped away from the tired body on December 13, 1924, at the home of her daughter, Mrs. H. L. McLaurine in Kentwood, La. Her body was laid to rest in Society Hill cemetery, there to await the resurrection morning.

Besides a host of friends and relatives, she left a worthy husband, Mr. Philip Magee, three sons and a daughter, namely, V. W. Magee, Jackson; Miss W. H. Magee, Clarks-

December 1, capital, Member of C. Fleet and unto the that faithful devoted wife, who was of no intent to sleep, where there good-bys.

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Thursday, January 29, 1925

East Mississippi Department

By R. L. Breland

From Law To Grace

In the Bible we read, "For ye are not under the law, but under grace". —Rom. 6:14. The question arises, Who are under the law and who under grace? All are, or have been, under the law, for all have broken the law either in person or in our federal head, Adam or both. For instance, a law is passed against killing quail, which has a \$10.00 penalty attached for breaking the law. Now, no one is under the penalty of this law until he has broken its provisions, but as soon as he kills a quail, he is under the law and its penalty.

Then the only way to get out from under that law, and its penalty, is to pay the penalty. When the \$10.00 fine is paid, the law is satisfied, and the violator is out from under the law and its penalty (curse) and stands free as if he had never broken the law at all, for he has paid the penalty.

Man fell under the law and its penalty, which is death, for "the soul that sinneth it shall die", when he sinned and broke the law in the Garden at the beginning. Adam, the sinner, being our federal head and we being in his loins, the whole race fell under the law and its penalty, so that death was passed upon all men for all had sinned.

The only way to get out from under this broken law and its death penalty is for man to pay the debt, meet the penalty imposed and go free and get out. If left to himself man will never pay the penalty. He will die the physical death and then continue in death for he is still under the law and its penalty, which is death.

But Jesus Christ willingly came down, under the law and its penalty as our substitute and on the cross met the death penalty of the broken law for all men. Therefore, the required penalty of the law has been paid in Christ. He was able to throw off the shackles of the penalty and live again. This man was, and is, unable to do within himself. Now we may be freed from the law and its penalty by simply meeting the requirements that have been arranged by which we prove that we are willing for Jesus to be made our substitute in fact. These requirements are repentance and faith.

The debt has been fully paid by Jesus Christ and the moment we show our willingness to receive the work of Christ as substitutionary for us, by repentance towards God and faith in Christ, that moment our death penalty is charged to Jesus Christ and we have paid the penalty in full, we come out from under the law, having in Him met all requirements of the broken law, and we stand towards the law as if we had never broken it, and so we are not under the law but under grace—living because of the good mercies (grace) of God.—Hallelujah! Thus "by grace ye are saved, through faith".

—I. A. Hailey,
Union, Miss.

(Continued from page 11)
town. No one came. He plodded along for several miles when he met a man who told him that he was on the wrong road and would have to go back to the mile post which he could not read. There are some people who can read and won't read and are classed with the man that could not read. The Bible is the way, the Record is the sign-board. And Dr. Bacon has gone to Lou-

(Continued on page 16)

Notes and Comments

The Baptist Church at Coffeeville regrets very much the going of Brother and Sister John W. Brown, who recently have gone to Hot Springs, Ark., to live. They were faithful members and much joy is our wish to them.

The die is cast, the 75 Million Campaign is closed. While the full pledge was not raised, still a marvelous work was accomplished. I would be sad indeed if I were one of those who failed to meet his pledge if at all able. I can't think just what the Father will say to such a person.

I find some people who are not willing to pledge anything to the Lord's work, and yet these same persons are depending on the pledge of God for their salvation; for salvation is "according to the promise (pledge)". A Christian should be only too glad to have an opportunity to pledge.

Dr. B. H. Carroll once said: "We may put it down as settled that no religion is worth a cent that does not make a better man than he was before; a son, a better son; a father a better father; a mother a better mother, a daughter a better daughter. "How true these great words of this great servant of God!"

DIED—On January 19, 1925, Brother Willie O. Barham departed this earthly life. He was a deacon in Hope Baptist church and one of the best and most faithful men I ever knew. He will be greatly missed. He was about 65 years old. He leaves a dear wife, who is in the hospital, a number of children, grandchildren, other relatives and friends to mourn their great loss. May the dear Father console them every one and prepare them to meet him in the home over there.

POPLARVILLE

Saturday, January 10, at 3 P.M. I arrived at Poplarville, where I was met by Pastor M. K. Thornton, who brought me to his pleasant home, where I was a welcome guest for several days. I had the hearty co-operation of pastor and people, so while there seventy-one subscribers for the Baptist Record were secured, this being the largest number I have ever secured for any one church, except Griffith Memorial Church, pastored by Rev. Tom Tomlinson, where we secured in all, one hundred and thirty. On Monday at Poplarville by an every member canvass, forty subscribers were secured for the Record. This exceeded any one day's work I have ever done since I have been in the colportage work.

May the Lord be pleased to open the eyes of our pastors to a realization of the fact that a reading people and a thinking people who, if they read wholesome literature will do more for the Master than those who never read. The Lord says: "My people perish for the lack of knowledge."

Yours for efficiency,
—L. E. Lightsey.

BRAXTON

Since last writing you I have made some changes in my work for this year, having given up the church at Saratoga, also Union in Covington County, and accepting Fellowship in Smith County, in connection with Oak Grove, on the fourth Sunday, and Arm in Lawrence County on the second Sunday, and I have Braxton for the first and third Sundays, with Athens in connection with Braxton, first Sunday evening.

Saratoga has called Brother J. L. Boyd of Magee; Union has not called so far as I know, however I am praying that Union will be successful in getting a good man, as Saratoga was fortunate in getting one of God's big men in the person of Rev. J. L. Boyd. Now just a word about Braxton. I made my first appearance on the scene as pastor, the first Sunday, and I do not think that I ever met with heartier response, the spirit seemed to be fine and the interest manifested was far beyond my expectation. We are just getting started off in our new work and I am happy to state to you that so far as I can see we have made a start in the right direction. In spite of the great disaster that struck us on last Tuesday night, in that we lost our magnificent high school building by fire, we are all happy this morning and working and pulling together along all lines. Our aim is better homes, better churches, better schools, better government and a better world to live in. But our highest aim is to do our bit in winning the world to Christ.

I feel that I am in the midst of a town composed of the most generous-hearted people I ever knew; when we were ready to move into their midst they put the pastor's home in first class condition and filled the pantry with every thing good to eat and they haven't quit bringing good things yet. Even the good Methodists have taken part in every thing. These Methodists have found out that I am a Baptist and preach Baptist doctrine. If I know what Baptist doctrine is, and I have about decided that the largest thing

THE GREAT PYRAMID

God's Witness in the Land of Egypt
(Isa. 19:19,20)

Now

Blazing with Prophetic Light
And

Supporting the Time Evidence
Found in the 12th of Daniel

The last lap in the Grand Gallery measurements discovered to be in sacred cubits.

A 15 cent pamphlet (2 for 25c, second edition enlarged) with this title can be obtained from W. R. Young, 4481 Mission Drive, San Diego, Calif.

Also a 35 cent pamphlet on the chronology of Dan. 12, "How Long to the End?", from same address. 3 copies for \$1.00. (No stamps, please.)

between me and these Methodists is the Jordan River. And oh, how I long to get them on my side.

As above stated I am giving Arm the second Sunday this year instead of the third, so last second Sunday was my first service there and I do not think I ever saw happier people and the interest was fine and we have a real good Sunday School. In fact every thing is moving off nicely.

The writer was really happy to go back to these good people, having been with them three years before and have been away two years. During the three years that I was at Arm, we built one of the neatest and best equipped little churches to be found in any village of its size. We worked together, the pastor loved his flock, and the flock loved him, so we hope to do great things this year for our Lord and we are going to undertake big things for the Lord in Braxton too, and we earnestly solicit your prayers.

Yours in the Lord's work,
—A. J. Linton.

PEOPLE'S COLUMN

"Just a (?) word", and on an entirely new (?) subject, possibly "quibbling", but a word please. "Remember the Sabbath day, keep it holy." The word here now is from some "learnings and seeings, and among the common people," people who read but never write for the Record. Some anxious comments on present day Sabbath remembrances, unholy, restless keepings. Does the fourth commandment apply at all in this called "gospel age"? What remember and why? Please, who will write?

—Quibbler.

P. S. Why not open a column for a while in the Record, "Quibblers Column" for just plain writers, even though these misspell a word or two and appear simple?

Q.

RESOLUTIONS

About five and a half years ago Brother W. H. Thompson came to serve us as pastor. During these years Brother and Sister Thompson have won their way into the hearts and lives of not only the membership of the Baptist Church, but also to every one in our town and surrounding community, irrespective of denominational affiliation, or of no denomination at all.

By their untiring labors, consistent exemplary lives and unselfish devotion to His kingdom work, the Lord has abundantly blessed their labors with us. Our membership has steadily grown and the church made wonderful progress along all denominational lines.

Both Brother and Sister Thompson have given unreservedly every energy to the interest of the spiritual, moral and physical welfare of the community; and their kind and sympathetic work, especially in times of sorrow, sickness and death shall never be forgotten by those who have been blessed by their ministrations.

We were happy and content, believing our relations as pastor and

people were to be continued for an indefinite period, but,

Whereas, the Master, "whose we are, and whom we serve", has seen fit to direct them to another part of His vineyard, and,

Whereas, we believe, after due and prayerful consideration that they can be of more value to the cause of the Master in another field, Therefore be it resolved:

1st, By the Newton Baptist Church in conference assembled that we accept the resignation of Brother Thompson to be effective not later than January 31, 1925.

2nd, That we extend to the West End Baptist Church of Laurel, Mississippi, fraternal congratulations on securing the services of this faithful servant of God; and we feel that we can heartily commend Brother Thompson and family as worthy of your highest confidence and esteem.

3rd, That this resolution be recorded in our Church Record, and that a copy be given to Brother Thompson, and copies sent to the West End Church, to the Baptist Record, and to the Newton Record for publication.

W. L. White,
W. W. James,
W. B. Crosby, Chairman.

(Continued from page 15)

isiana. May peace, love, mercy and prosperity abide in him. I remember him along the way for years and highly prize his steadfastness when a fruitless effort was made to Congress to eliminate from the army all Chaplaincies and leave the responsibility of preaching the gospel to the denominations of the country. This is in keeping with Religious Liberty.

The Southern Baptist Convention has co-operated with the Federation of Churches, which refusal paralleled elimination of the Chaplaincy. The Chaplains now are a separate army corps or an organization, or an organism, or a model federation of churches under the authority of the ranking chaplain whose military rank is that of colonel.

A word with Brother Thornton. I remember him with Sister Thornton in earlier days while he was Bishop at Okolona. A good church, town and people. He is sand-witched on the woman question by the editor and a correspondent. Many have been sorely pressed by embracing this question.

Brother Thornton, 1 Cor. 14:34-35; instead of woman, read wives in each verse. This clears Paul from the charge of suicidal writing and his exhortation "to help those women that labored with me in the gospel" and Philip's daughters and all else is easy.

Jonesboro College is thriving; no debt; no balance on hand. President Mallory is a great school man and has a good faculty.

Happy, prosperous New Year to all in body, mind and soul.

Marie—"How long did it take you to learn to skate?"

Georges—"Oh, about a dozen sittings!"—Toronto Goblin.

The Griffith Memorial Intermediates held their regular quarterly meeting December 15, and elected the following officers for the first quarter of the new year:

Mattie Mae Wilson, president; Howard Marsh, vice-president; Iris Harper, recording secretary; Sarah Mae Marsh, corresponding secretary; James Harper, treasurer; Lola Hester, chorister; and Mable Young, librarian.

Our union is growing by leaps and bounds. We hope to do the best year's work we've ever done.

We are getting great pleasure and benefit from our paperless programs.

Sarah Mae Marsh,
Cor. Secretary.

Clarke College B. Y. P. U. Cottage Fund

Lovelace Union, Clinton	\$ 2.25
Berry Union, Clinton	5.00
Adult and Senior, Beaumont	5.25
Senior, Brooksville	2.00
Inter. and Jr., Brooksville	2.00
Senior, Kewanee	2.50
Doty, First Jackson	5.00
Senior, Union Church	5.00
Senior, Charleston	2.30
Derma	1.00
All unions, First Columbus	7.83
Junior, Corinth	5.00
Lucedale	5.00
Senior, Hazlehurst	10.00
Junior, D'Lo	3.40
Magnolia	1.75
Adult, Tupelo	6.40
Junior, Flora	2.50
Intermediate, Hazlehurst	5.00
Junior, Oxford	2.78
Junior, Enterprise	1.00
Intermediate, Flora	2.50
Union	6.00
Senior, Holly Springs	1.55
Hollandale	18.00
Junior, Poplarville	2.00
Junior, Pachuta	1.00
B. W. Griffith, First Vicksburg	3.00
Intermediate, Saltillo	1.50
Louisville	3.00
Red and Blue, Oxford	2.00
Keithley No. 1, Woman's Col.	3.00
Senior, Liberty	2.00
Richton	1.00
Senior, East End Columbus	8.30
Three unions, Kosciusko	5.00
Belathsua	1.50
All unions, Houston	5.00
Junior, Yazoo City	3.00
Junior, Kingston Laurel	3.00
Longview	2.00
Intermediate, Moaks Creek	2.00
Senior, Brooklyn	10.00
Junior, Stringer	1.00

WINONA

Am writing to tell you of the very serious illness of our brother, Rev. T. N. Lusk.

He has not been well for several months but for several days has been very alarmingly ill. He is now in our local hospital for an operation, waiting the arrival of Dr. J. W. Barksdale of your city, who is head surgeon of this place.

Brother Lusk is well known and much beloved over our state, having been pastor of several churches near

Winona and in the Mississippi Delta. He is having the prayers of our people and the close attention of his son, Dr. William Lusk of Doddsdale and Dr. J. O. Ringold, his brother-in-law of this city.

We ask the prayers of our brethren all over the state, that God may see best to restore Brother Lusk to health and that many years of usefulness yet await him.

Our church work here is progressing fine under the leadership of our beloved pastor. We are striving for even better things for the coming year. Our pastor's wife is also sick and is now with her mother in Newburn, Tenn.

We ask that she may also be carried in your prayers to a throne of Mercy and may soon be with us again, for she is very greatly missed in our church work.

New B. Y. P. U. Diplomas

At a meeting of the B. Y. P. U. State Secretaries in Nashville the first week in January, a new arrangement of the three Study Courses was made. From now on no book in the courses will be used in more than one department, for instance the Juniors will have their books, the Intermediates theirs and the Seniors theirs. Heretofore the Intermediate course included books that were already used in the Senior course. In view of this new arrangement we are to have now Diplomas for each department. These diplomas will be ready for us by Study Course Week. Our plan is to hold all requests for diplomas from now on and fill these requests with the new diplomas.

Changes in the Standard of Excellence

Several changes are made in the Standard of Excellence for the B. Y. P. U.'s. These changes are effective now and will count for this first quarter of the new year. The Junior requirements are the same except the Memory work will not be a requirement in the Standard of Excellence. It will be a part of the lesson and should be learned and used in the program but will not count against the rating of the union. The Intermediate Standard will be the same with the memory work stricken out. The Senior Standard will call for a monthly Program Planning Meeting and the Bible Readings lowered from seventy-five per cent to fifty per cent and the readings required to be done "DAILY". This change in the Senior Standard gives us a fifty per cent Bible Readings in all unions with the requirement that they be done daily. In case a member who is a habitual DAILY Bible Reader, on account of sickness or other providential hindrance, misses a day's readings it may be made up and counted.

"What on earth are you wearing all those coats for?" asked the neighbor.

"Well," was the reply, "I'm going to paint my barn, and the directions on the paint-can say, 'For best results, put on three coats.' —The Watchword, Dayton, Ohio.